

## Our Cover

While the major emphasis in this issue upon Home Missions, the relation of work to Christian education is so fast that when the picture of the young "pep" team at Culver-Stockton College, Canton, Missouri, came to hand, suggested itself as the logical cover for the month. Its appropriateness is emphasized by the observance of Go-To-College Day, September 8.

## By Air Mail from Seattle

Convention is assembling. The lobby of the Olympic Hotel looks like a brother-camp-meeting spot; on the sidewalks the same story. Graham Frank just stepped up to the desk in the Olympic is being written on the mezzanine (looking the crowd) and waved a friend-reeting to us. He and his wife are for Alaska on the **WORLD CALL** after the labors of the week are past. The Hill is here from Oklahoma, and Medbury from Des Moines just ed by. The "farthest away" person yet is A. E. Cory from Kinston, N. ina. Perhaps some of the New York are here but they haven't been ed yet. The Seattle people are out- themselves in hospitality. They're ng trains, giving information, and ex- ing the glad hand generally. Al- h the convention proper doesn't be- until tomorrow (Thursday) some im- nt meetings are scheduled for today ight—the Executive Committee of nited Society is meeting this morn- the Board of Managers meets this noon, the committee on Recommenda- and Nominations is getting organized everybody who has a conference to ct during the week is hurrying and trying to locate its meeting place. The whole affair will be a matter of his- when this appears in print, but the sphere, the fellowship, the joy of ng old friends, the thrill of watching t under way can never be properly ed. The full report of the con- on will be given in October **WORLD** —pictures and all. e weather? It's seventy-two in the

## Last Year

The report of the treasurer of the United tian Missionary Society for the year June 30th shows a gain in receipts from promotional sources—churches, Bi- schools, missionary societies, etc.—for the year. This is the best record any year in the history of the so- except 1925, when a nation-wide drive conducted to raise a \$350,000 deficit. Receipts from promotional sources last were within approximately \$1,900 of receipts of that "deficit," or special eign year. In other words the past receipts are the best, under normal ular promotion, in the history of the ty, the total being \$1,609,535.36. t while this is true, the deficit of the

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H. B. HOLLOWAY  
H. O. PRITCHARD

DAISY JUNE TROUT  
JOHN H. BOOTH

PERCY A. WOOD

BESS ROBBINS WHITE, *Associate Editor*

W. R. WARREN, *Editor*

ROSE STEPHENS RAINS, *Office Editor*

L. MADGE SMITH, *Circulation Manager*

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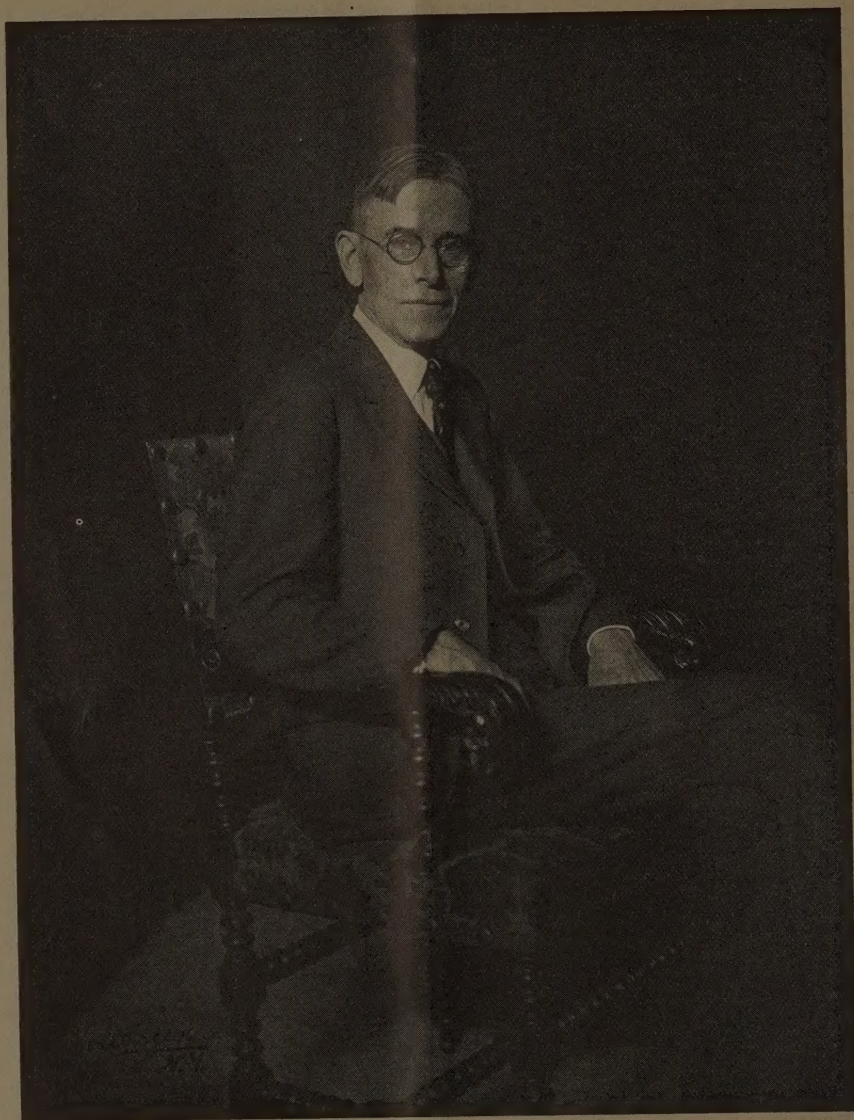
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society's operating fund increased last year because the cost of carrying on the growing work has increased more than the receipts have increased. Two examples will illustrate: The United Society cares for more than twice as many in the six homes for aged as were in these homes before the society took over

this work. In 1922 the ministerial roll of beneficiaries was 292 and the society paid them \$79,720.68, which was a large gain over preceding years. In 1928 there were 381 on this roll receiving \$110,126.43. And so the work has grown all along, often much faster than receipts have increased. And that is what happened last year.

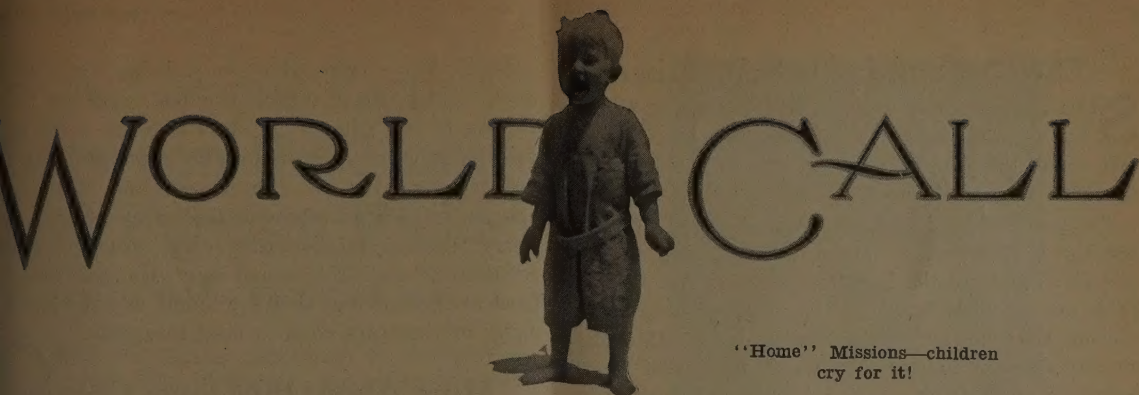




William Robinson Warren

Who is vacating the "World Call" editorial chair (not shown in the picture) after serving as editor-in-chief since the inception of the magazine ten years ago, to become executive vice-president of the Pension Fund. As the father of both ministerial pensions among Disciples of Christ and "World Call," his loyalties, far from being divided, are a glorious illustration of the unity of the work (see page 14)





"Home" Missions—children  
cry for it!

VOLUME XI

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## What Price Peace?

THE "War to End War" cost more lives than the total population of the three largest cities in the United States, and more cripples than the total population of the three largest cities of the world—all in the prime of young manhood. In money it cost more than the present total wealth of the United States. In moral values it cost so much that in comparison the poured-out blood and squandered treasure seem trivial.

And yet instead of ending war it started half a dozen conflicts and left far more smoldering or blazing hatred, fear and suspicion than there was in the world before its beginning.

Ten years after the World War's end forty-six nations have solemnly and unitedly renounced war as an instrument of national policy. Quite clearly the major factor in bringing about this new attitude was the general conviction: (1) that the nations of the world are now so related that it is practically impossible to confine any war to two combatants—as well try to confine a spark to one corner of a powder can; (2) that the next war would annihilate, not merely all the colonies, but all the populations of all the countries involved.

Acting on the faith engendered by the Pact of Paris the United States and Great Britain have begun the dismantling of naval construction. Doubtless other nations will follow their example. And yet, in every land there is a great outcry against this sensible move. Fear and suspicion still dominate the general attitude toward other nations, and it is hard to change this popular feeling when numerous publications, politicians and business interests find it profitable. Peace requires clear understanding, resolute purpose and sacrifice enough to suffer scorn and bankruptcy.

On the side of peace are most of the teachers in schools, colleges and universities. Cooperating with

them effectively for the present are most of the magazines and many of the newspapers. Other newspapers, like many politicians, feel compelled to follow rather than to lead the public mind.

The church of Christ is the one great force that is committed by its Founder, its constitution and the very end of its existence, not merely to the advocacy of peace, but also to the building of the foundations on which alone peace can stand. This means that the churches which are well established and vigorous must continue true to their divine charter and also that they must exercise all diligence to plant churches in the communities that lack them and build up to efficient strength churches that on any account are failing to serve their communities with spiritual vigor.

THIS is home missions. It costs from \$10,000,000 to \$50,000,000 to build a warship; from \$1,000 to \$50,000 to build a home mission church. The cost of maintaining a warship, even on a peace footing, is correspondingly high—\$300,000 a year even for the modest little presidential yacht Mayflower, which President Hoover considered more than it was worth. From \$200 to \$1,500 a year will keep a home missionary in the field. These are the promoters of peace; those are the instruments of war. Possibly if peace were more expensive people would esteem it more highly!

The total home missionary budget of the United Christian Missionary Society is less than the annual upkeep of such a minor unit of the navy as the Mayflower. On the other hand, and at the lowest possible estimate, Disciples of Christ are putting into the maintenance of the United States navy \$3,000,000 a year. An immediate and permanent step toward peace is to double our home missionary offerings. This way our children, if not we, will need to build fewer battle-ships.



## The Last Sunday in September

**S**PECIAL attention is given in this issue of **WORLD CALL** to the subject of Home Missions. In the last issue, the August number, the work of Church Erection was emphasized.

The last Sunday in September is observed throughout the brotherhood as Home Missions and Church Erection Day. In the beginning days of our history, these two interests were one, the Board of Church Extension being a part of the American Christian Missionary Society. Later the Church Extension Board became a separate board, its interests and work being presented to the brotherhood on a recognized Sunday in the fall, generally in September, while Home Missions Day was observed in May. Shortly after the advent of the United Christian Missionary Society, which included both of these interests, action was taken merging the two special days into one, an action that has commended itself through the years. It has served not only to minimize organizational lines in the mind of the brotherhood and magnify the work as a unit, but has relieved a vastly overburdened church calendar of too many "days."

As we approach the day this fall we are mindful of the vast work of both interests being presented.

The last Sunday in September also marks the end of the first quarter of the missionary year. A prompt remittance of the quarter's receipts will save payment of interest and help immeasurably in furthering the work for which the money is given.

## Study of Rural Church Going Forward

**T**HE National Rural Church Commission, authorized by act of the International Convention at Columbus, is composed of: Grant K. Lewis, Indiana, C. C. Ware, North Carolina, Allen Wilson, Kentucky, J. H. Jones, Missouri, W. D. Ward, Ohio, and R. W. Hoffman, Missouri. At a full meeting of the Commission in St. Louis, December 18, 1928, Allen Wilson was chosen chairman and R. W. Hoffman, recording secretary. In a half-day session, plans of work were outlined, discussed and adopted. The plans and purposes of the Commission were laid before the State Secretaries Association, which was in session, and received its hearty endorsement.

The outstanding feature of this program was a survey of the rural churches of the Disciples of Christ in the United States. By rural church is meant churches in towns under 2500 population and in the open country. Questionnaires were sent to all state secretaries, and it was hoped that the Commission would be able to report at the Seattle Convention, but only about sixty-five per cent of the states have reported. The work will be completed as fast as possible, and a report presented in the 1930 convention.

The neglect of the rural church is everywhere ap-

parent. Very little attention is being given to the study of the rural church problem, and less to the solving of it. Almost no effort is being made to direct ministerial students to the rural ministry and prepare them for it. The contribution of the rural church to the brotherhood is little appreciated. Ministers, teachers, missionaries, elders, deacons, successful business and professional men with their contributions are accepted as they are found, and the fact that many of these are country-bred forgotten.

## More About the Cover Contest

**I**NQUIRIES concerning the contest for the cover of the November **WORLD CALL**, announced last month, are coming in. The announcement of the contest brought to light more artists than we ever dreamed we could boast of among our readers, and from early indications the contest plans to be extremely interesting.

As announced last month, the contest is open to all artists, amateurs or professionals, in or out of the brotherhood, who may be interested in sending in their interpretation of the theme of the November number—Religious Education. A study of the covers used in past years on that issue will give an idea of the various interpretations we have applied to it and will suggest other treatments. All submitted work will be judged by a committee of three qualified persons on (1) application of the theme, (2) artistic merits, and (3) originality. An award of \$25 will be given the winner and recognition made in connection with the use of the cover on the November number.

The following rules govern the contest:

All submitted work must be original.

It must be on cardboard stock.

It must be 12 inches deep by 9 inches wide.

It must be in two colors.

It must have worked into it the title of the magazine—**WORLD CALL**, the date—November, 1929, and the price—15 cents.

It must illustrate some phase of or interpret the meaning of Religious Education.

It must be in the **WORLD CALL** Office, Missions Building, Indianapolis, Indiana, not later than September 28, 1929. The judges reserve the right to withhold the award if no submitted work is found acceptable.

## The Free Subscriptions

**A**S A RESULT of the policy announced early in the year of granting one free subscription to **WORLD CALL** for every ten new ones sent in by one person at one time, over fifty churches have claimed one or more—sometimes as high as ten—free subscriptions. The plan is not only gaining interest in promoting the magazine but is materially widening the bounds of its influence. The plan will without doubt be effectively used by scores of churches during **WORLD CALL** Week, October 6-12.



# A Living Link Between the Home and Foreign Fields

By MYRTLE LEE SMITH, M.D.

DREAMS are the seedlings of destiny"—so wrote Mother Ross to me when she autographed my copy of her book, *A Road of Remembrance*. I have followed her advice, and some of the visions of the soul are beginning to come true. But one does not often dream lofty dreams spontaneously. There usually is a background in which the high souls are helping open up the seedling in the warm sunshine of their influence. It matters, therefore, so much whether or not the education be Christian, for Christ is the sun of the soul and the ethers are as the ether wave transmitters of the light that comes from him.

For my vision I owe much to my beautiful mountain home environment. Though I was born in a good-sized log house, that was not the house I knew most of my life. My parents were ambitious and with diligent toil my father built a more modern home in the heart of the beautiful hills of Tennessee with a far-reaching physical vision of mountain glories. I owe much to the idealism of Christian parents, especially the patient teaching of my mother who first opened to me the beauties of a printed page after a mentally unbalanced school-teacher had bungled the job of teaching me the first pages of my primer. I owe much to the fine teacher to whom she turned me over at the age of seven, and to those Christian teachers who came later and followed me through. At Livingston Academy, Tennessee, they presented the ideals of Christ in precept and practice. The Christian Woman's Board of Missions provided funds and assembled a fine corps of home missionaries there—the school that I entered at nine years of age and attended until through the high school department.

It is impossible to mention by name all the fine Christian characters I met there, but how they broadened my horizon! Della Legg and Ben Holroyd went out to China later and our world was nicer and more interesting to us on the China side because we had someone we had learned to love. Then Jane Brewer went toward Mexico and our interest followed her.

We learned there, too, to experiment in real living. My husband and I, after finishing our teacher-training course, were having a great time co-superintending the two-teacher mission Sunday school near our home. My husband always planned to be a missionary. I didn't. I never had in mind was helping my own mountain people. As it turned out, my husband came back to the



"I, then, am outward bound, because the task is one"

mountains and taught some and then married. I never taught anything except Sunday school classes. Not all our dreams should come true, you see.

In my senior year in high school my one big problem was not choosing a college but finding a way out financially. Mother always said, "Where there is a will there is a way." Christ had said, "He that believeth on me, the works that I do shall he do also and greater works than these shall he do; because I go to the Father. And whatsoever ye ask in my name, that will I do, that the Father may be glorified." I had a firm belief in both these sayings, but I got somewhat anxious nevertheless. One night in 1918 I knelt by my bedside and asked for an immediate and definite answer to my petition that a way be shown me to earn my college expenses. I felt that my six younger brothers were such a heavy financial burden that I couldn't possibly expect any help from my father. In that prayer I promised God that if he would open up the way to an education I would use it anywhere and in any way that he showed me was his will. I asked, expected and received a direct answer to that prayer. The next morning my father asked me how I would like to substitute for him on the twenty-five mile rural mail route all summer as he needed to make a crop to help the government (we were then in the World War). After some red tape, I became a "mailman," the first woman in our section to ride horseback over our rough mountain roads to deliver the mail.

That fall when I entered Milligan College, Tennessee, I felt keenly my lack of training in physiology. Livingston Academy had been rather lacking in her emphasis on health work. The course in this subject I took that year so enlarged my vision that nothing short of going on into the field of medicine seemed to



satisfy me. Another influence came into my life just at this time that helped me also to definitely shape it. In our Y.W.C.A. Forum at Milligan that first year we considered the possibility of evangelizing the world in this generation. Finally after some of the discussions, I recorded in my diary after much prayer and consideration, "I'm going to be a medical missionary!" Thus it was that my course was set. With two medical school catalogues we so laid out the curriculum in college to include all possible pre-medical work, and gradually I worked them off year by year. I mortgaged my life to God in return for an education and willingly did the work necessary to secure the degree of medical doctor, my cherished M.D., thoroughly equipped to practice medicine and surgery and positive health teaching. During my four years of study at Milligan for my A.B. I discovered that dish-washing was lots of fun and book-selling could be a fascinating job. Some financial supplements from home brought me to commencement and paved the way for another steep ascent up the mount of vision. It is so much better to climb than to drift!



Girls' Dormitory, Livingston Academy, Tennessee, erected since Dr. Smith was a student in the school

A score of loyal Christian friends saw me through medical school. The first two years were spent in the University of Tennessee Medical College in Memphis. I then transferred to the Woman's Medical College of Pennsylvania in Philadelphia and graduated there in June, 1926, with a class half of whom looked forward to service on the foreign field. We had a strong Student Volunteer Union to help keep alive our vision. Internship for one year was in Passavant Hospital in that part of Pittsburgh largely populated by the Negro race on one side and Jewish and Italian people on the other. Varied, full experiences came in every way here. I experimented with my race prejudice and found that the color of the skin is not a big factor when serving with Christian love.

All this time I had India in mind as my ultimate field of service. It looked like even the "boy friend" wanted to go there. Circumstances, however, arose that placed Africa as the field where I could serve best and in the meantime the "boy friend" had decided that his work was in the homeland. So it is to Africa that I have turned my face.

Following my internship the United Christian Missionary Society was not in a position to send me out, so in the summer of 1927 I went to the Bureau of Maternal and Child Health of the State Board of Health of Kentucky to work under Dr. Annie S. Veech, one of the finest health promoters in the country. Our slogan was "Keep the Well Child Well," and we weighed, measured and examined well children in that state in conferences conducted by health nurses and doctors, cooperated with the local physicians, made positive health talks to hundreds of school children, instructed mothers in child care, aroused interest in adequate pre-natal care, stimulated interest in community health through medical societies, Rotary clubs, Lions clubs and other organizations, and aided in insuring for every child the right to be well born and reach maturity physically fit. So great was my interest in this work that it was actually hard to stop and make preparations for going to the foreign field where the needs must necessarily be more appalling. It was a great privilege to visit mountain mission schools and learn of the manner in which they administered their health programs. A month in the midwife training hospital center where a few mountain women are prepared for a task that many must do without preparation, was the beginning of a vision for such a project in the foreign field. I found in this work a great unmet need for health workers in neglected areas, but state

boards are making a valiant effort to remedy the situation. My one great comfort is that there are more workers proportionately available for the home work than are ready to go to foreign lands.

I, then, am outward bound because the task is after all, one. As a living link between the home and foreign mission fields, this product of Christian education goes out "to love, not to be loved; to give, not to get." As the first woman doctor under appointment for Africa by the United Christian Missionary Society I sail for the Congo with a great vision for building positive health in a land where a woman doctor can carry on a wonderful health program. May the church at home, individually and collectively pray, live and give as never before.



# Another *Dream* TAKES SHAPE

By  
BEN E. WATSON



Church

School

Parsonage

Architect's drawing of the Los Angeles Japanese Institute Buildings

DO YOU believe in dreams? Some people say it is wrong, and some that it is dangerous, and to prove their point they refer to a dreamer of long ago who insisted on telling his dreams until his brothers tired of it and got rid of him—or at least they thought they did! But some dreams cannot be forgotten, and some dreamers cannot be stopped in a dungeon or pit—or a basement.

Now like the story of Joseph and his dream, his dreaming and waiting, has been the story of our Japanese Christian work in Los Angeles. Dreams there have been a plenty. Dreams of what these bright children deserve and should have. And, to help take care of this growing need and to prepare the children for school and to start them also in the Christian life, somebody, I know not who, somebody put them in a basement pit! On the brightest day that Southern California could afford, when sunshine galore was going to waste, these children of the Japanese Christian kindergarten were in a basement where artificial light was necessary. In a modified dungeon! A place where flowers die, yet we were seeking to start little children on the way to health and happiness, education and Christlike living in such a place. And, too, calling it in the name of Him who loved little children and the beautiful sunshine and out-of-doors. And it came to pass at the end of two full years, that Pharaoh dreamed." Our waiting was not two years, but ten. Yet someone continued to dream of a time when these children should be brought out

of the basement and should have their birthright of fresh air and sunshine—a kindergarten *on the level*. Then many friends began to remember, and their loving gifts have begun to make possible the realization of this long-cherished dream. A light, airy, beautiful building which shall not only serve these children during the week, but also care for the Beginners and Primary departments of the Sunday school. This dream is taking shape in a one-story brick building, located on 20th Street, Los Angeles, in the residence section where many Japanese families already live. Four lots have been secured, two of which are being used for this school building and parsonage, the other two kept for the church and religious educational building, which will be erected when the old building on Wall Street can be sold.

This educational building for the week-day program for both the kindergarten and older children will serve a real need. It will also have adjacent to it a playground for both groups, supervised by leaders of experience and training. Miss Lily Satow, our leader of the young people, is a recent graduate of the University of Southern California and a Phi Beta Kappa honor student. Miss Polly Dye and Mrs. Leonora Vickland are the teachers in the kindergarten, both of whom are accredited teachers in California schools, and are teaching here at real financial sacrifice because—well, because they are Christlike. So, the dream is coming true and it is worth waiting for. The September term begins in the new building.



## Autumn Evangelistic Program

By JESSE M. BADER

**T**HERE are three outstanding reasons for assuming that this will be our greatest year of advance in evangelism. It is the last year in the first one hundred years of Disciples of Christ. Our brotherhood became a separate religious body in August, 1830, at Austintown, Ohio. This is the 1900th anniversary year of the last year of our Lord's earthly ministry. It is the last year of the three in the "1900th anniversary of Pentecost" observance. Pentecost, June 8, 1930, marks the 1900th birthday of the Church.

With these three reasons to help motivate our year's evangelistic program, every church will want to make this its greatest year for teaching, reaching, winning and holding, new members.

A program "well begun is half done." The time to begin is early autumn, for this season always presents one of the finest opportunities of the year for evangelism. The following suggestions are made:

### *Sunday School Attendance*

Make October 6 Rally Day. Use September to call on all the enrollment, pledging each one to be present. Seek out new members. Give the classes a quota and seek to reach a combined goal. Hold all gains right through the autumn.

### *Church Attendance*

Make October 6 a day for an every member attendance of the entire church membership. Use September to work up to the great day. Have every member visited or called by phone. Have the whole church family about the communion table. Stress loyalty to the services every Lord's Day.

### *Decision Days*

Use Thanksgiving Sunday (November 24) or the Christmas time, or both, to observe Decision Days in the Bible School. Plan for such a service six weeks in advance.

### *Revival Meetings*

Many churches will desire to plan for and hold a revival meeting with an evangelist or home forces, sometimes before New Year's.

### *Home Visitation Evangelism*

Many churches will find it advisable to select a special week this autumn, to send out a group of personal workers each evening two by two. Make the Sunday following Membership Day. The greater the preparation, the greater the success.

### *Unattached Members*

Many members live in every community who have been members of our local churches but have failed to identify themselves with the local church where they now reside. This autumn should find every pastor looking over his church roll to learn of those who have moved away. Follow them with a letter.

### *Special Days*

Each autumn presents special days which can be used to stress attendance and secure evangelistic results.

John R. Mott said recently, "During my recent journeys, which have taken me to all but one of the continents of the world, I have everywhere heard in unmistakable terms the summons to a larger evangelism. Expressed quite simply this means to make Jesus Christ known, loved, trusted, obeyed and exemplified in individual life and in human relationships. Beyond question, this is the work most needed. In far too many cases it is the work relatively most neglected. It constitutes preeminently the most impor-

tant, the most highly multiplying, the most enduring activity in which Christians are called upon to engage. Is it not also the most Christlike of all human ministries?"

## Hold the Line, Please

**T**HAT'S what the long distance operator said when I, in Indianapolis, told her I wanted to talk to Detroit. I had laid out some work to do while waiting for the connection to be made, but there was no waiting. My friend in Detroit answered promptly as if he too had been in Indianapolis. A few days later I put in a long distance call to St. Louis. Having been born in the nineteenth century I still consider 250 miles "long distance." Again the operator said, "Hold the line, please," and immediately my friend in St. Louis answered as clearly as if he had been just around the corner.

If this proves to be an advertisement for the telephone company, and sends A. T. & T. stock ten points higher it can't be helped, for here is something new that must be recognized and reckoned with.

Instantaneous long distance service is not mere luck, any more than those tall telephone buildings that punctuate the skyline of our great cities are accidents. How did it come to pass?

Did some genius stumble on a great invention? No. An army of highly trained engineers worked for years perfecting the process started in an imperfect way forty years ago.

But it must involve an enormous outlay of money and a prodigious amount of complicated and delicate construction to put such an idea into operation? Yes, and here again are two other bodies of enthusiasts and experienced experts financing and building the perfected telephone service.

But how can they be sure that the operators everywhere understand the system and are at their posts every minute, day or night, to put through every call? Again, there are responsible experts in this department also. Nothing is left to luck.

The telephone company must pay enormous salaries to get and keep such efficient and harmonious workers? On the contrary, its salaries are considered rather modest. In addition to the salaries, however, it shows grateful appreciation of long and faithful service by a system of pensions, life insurance and stock purchase that has proved an indispensable factor in the present marvelous development.

Of course, other great corporations have found much magic in adequate pension systems as in any of the material inventions of our times. And all of the major religious bodies, having taught the open secret of these effective human relationships, have finally seen the necessity of providing pensions for the ministers! Pensions are here as certainly as telephones. We cannot expect our ministers to do without either.



# The Church and THE CITY TRAIL

By  
FRANKLIN D.  
BUTCHART

Superintendent of  
Missions  
Cleveland, Ohio



Terminal Tower Building, Cleveland, Ohio

THE new Terminal Tower stands at the center of Cleveland and lifts its gracious and stately form 708 feet above the street level below. One may stand at the rail of its highest balcony and, looking in all directions, observe with amazement the haunts and homes of the city's million people. The beacon tower, which rests as a crown of beauty on the topmost and central pinnacle, may be seen by night not only by the masses who crowd the denser urban areas, but also by the sparser populations, stretching out into the faraway suburbs. It has become a faithful guiding star for the weary traveler by land, by sea, or by air. It seems to look out from this point of vantage with an understanding heart and to bear a message of welcome and strength to all.

Cleveland is just a typical American city, proud of the fact that at its center stands at its geographical and material center, this lofty tower of worth and beauty. Every city fits by such a commanding center its material life.

There is nothing which modern American life needs more than that the tower of spiritual truth, strength and light may be reared in the midst of its growing cities—teeming, bustling centers of human life. More than half the people of the United States now live in the cities, and the roads from every rural area

are filled with people headed toward the city, where they falsely hope to live with greater ease and comfort. The city is the new frontier which challenges the church. Shall the church build itself into a lofty, spiritual, permanent tower at the heart of the modern city, or shall the church recede to the lowlands and remote places, or at best become the sacred relic of an exclusive few in the aristocratic suburbs? A book from the pen of Charles H. Sears, *The Crowded Way*, has been set off the press and designated as the study book for Home Missions groups of the churches for the coming year, is exceedingly timely and revealing. He gives us a faithful picture of the complex life of the modern city, of the blighting influence of so much of

that life upon the soul of the individual, and holds before the church the challenging hope of entering afresh with creative power into the realms of human life in the city area. He says, "It is noteworthy that in studying the city mind and the acute need of the city man, we should be brought back to Jesus of Nazareth." He challenges the church to pour out its life in this new—yet old—holy cause. "The city cries out for men who are willing to be sown as wheat in the furrows of the world."

Before this task, the church today is standing dumb and confused. There is a desire and willingness to go and do but the

way is not clear. In the attitude of church leadership, certainty has given place to doubt, permanency to instability, faith to fear, positive progress to doubtful experiments, and often substantial success to slow, emerging failure. The city is on the move and the church is finding it necessary to take strange and unfamiliar trails in order to keep within sight and speaking distance. A static church is finding it hard to make working adjustments in a mobile city and so a hesitancy has fallen upon the church. Prophets have ceased to prophesy, preachers no longer preach and workers have sat down to rest. Few there be who have dared to venture upon the unknown trail. In the first



consciousness of the difficulty the church endeavored to keep up, by resorting to the easy way, it tried to turn the stones into bread, it bowed down before the evil forces of the city or cast itself off the high pinnacle. But none of these spasmodic tricks have availed. Next the church has pinned its faith to profound surveys and innumerable conferences. The facts and findings have been reduced to striking diagrams and graphs. These, like patent medicines, in the apothecaries' shops, rest comfortably upon the shelves, strong in the promise to cure all, but devoid of results.

The church that cannot find the way to live and serve and grow in the modern American city is destined to be a failure in the sum total of American life. With more than half the people now in the cities and the other half dominated in mode and idealism by the outreaching influence of urban life, it is apparent that it is along the trail of the city that the future success of the church must come. The cry out of the heart of the church is "Show us the way!"

Would the church follow the trail? If so, then it must face about. At present the church is fighting with its back to the wall. It is so busy trying to save itself that it does not have time or energy or money or life to save the folks of the city. In the name of strategy, it is quietly and slowly retreating before the cosmopolitan and relentless on-coming forces of city life. In one of the aristocratic suburbs of Cleveland five churches, million-dollar cathedral structures, are in the process of creation. They will serve only a few thousand people at best, if completed before even that select group shall have passed by to other enticing areas beyond. In the meantime, the old central city, with its thronging, motley multitude goes swinging on, largely untouched by the spiritual and creative forces latent within the church. The "hicks" have moved into the city, enjoyed a country church within the city, made some money, become aristocrats and moved on out again to the areas from which they came, taking their church life with them, but the city is still unredeemed. A church on the defensive cannot win the city nor even live within it.

The fact of the new frontier and the powerful influence the frontier life exerted over the American people, is familiar to all students of history. When the territorial frontier ceased to exist the American people found it necessary to discover other frontiers which would fully challenge their latent talent and energy. So with the church. It has lost the frontier thrust. Once, the church was enthused by the mission stations among the Indians, or the lumberjacks, or the mountain whites, or the Negroes, or the European immigrants, or the Chinese, or the Japanese. These frontiers demand a different approach and treatment. And the church need not be without new frontiers in the life of the city. They are everywhere apparent to even the naked eye. The sins of the city, for which the church has potentially a possible and only cure, are

written in capital letters before our eyes. A reading of *The Crowded Ways* will refresh our minds concerning the crying need of radical readjustments in the social relationship of the score or more of racial and social groups making up the life of the cosmopolitan city, of the need of economic and industrial rightness in the human relationship of the men within the complex commercial and industrial fields, of the need of some great loving, shepherding personality that with understanding heart approach the broken, the sad, the discouraged and lonely life within the city, to restore to normal life and service. The church has been so concerned about strategic locations for its institutions that it has lost sight of the people and the answer to their burning problems, economic, social and religious. If the church will inaugurate a move at the center and will vigorously attack these new frontiers a new sense of reality and enthusiasm will come into church life. In saving the life of the city round about the church will save itself.

The city challenges the church to present Jesus as he is in all the simple and common values of his human life. We are just emerging from a militaristic age in which the militarists would clothe Jesus in an American uniform and send him out, sword in hand, to save the world. The city does not need such a Christ. A more modern garb suggested is the proverbial business suit. We have very recently tried to Babsonize Jesus by putting on him a natty and well-tailored business garb. But Jesus quietly refuses to wear it and the city, with its deep, inner spiritual problem, refuses to recognize the church that would offer such stones when they cry out for bread. The church in the city must take Jesus as he is, the simple loving Son of man, and enter boldly and with faith upon the trail of the city, and follow that trail back to the neglected slum, the haunts of the discouraged, the humble and honest homes of the immigrant, and the depressing quarters of the Negro. The city church must find the way to make Jesus live anew at the business counter, at the factory bench, in the complex relations of social and racial groups and in the higher circles of life. The church must follow the trail to the heart of the city and there lift up Jesus as the tower of light and strength.

O Master, from the mountain side,  
Make haste to heal these hearts of pain,  
Among these restless throngs abide,  
Oh, tread the city's streets again!

We want America for Christ, because we want America to help win the world for Christ.—*van Dyke*

I incline to think that the future of America is of greater importance to Christendom than that of any other country.—*Gladstone*.

There is no country in the wide world that has today the opportunity to influence the destiny of the planet for weal or for woe like the United States of America.—*Francis E. Clark*.



# "Blind Spots"

By MRS. NORMAN H. (BESSIE PEHOTSKY) ERB

SUPPOSE for a moment that you are a clerk in a drug store. The telephone bell rings and a woman's voice asks you to deliver to a certain address one box of "flesh-colored" talcum powder. What color would you send?

Robert E. Speer once listened to a Chinese speaker address a Chinese audience. Among other things the speaker said, "There are five great races in the world. These are the white colored race, the red colored race, the brown colored race, the black colored race, and the skin colored race."

An old Indian legend of creation says that the Creator made the first man out of clay and put him in the furnace to bake. Much to his disappointment, when the Creator drew the man out of the furnace he was black. The Creator made another man and when he might spoil this one he extracted him too soon from the heat only to find that he was still white. The third time the Creator counted the time very carefully in order not to spoil his creation. When he found he had kept the man in the furnace not too long and not too short a time he took him out. His carefulness was rewarded, for the color this time was a beautiful reddish brown, the color that the Creator chose for the skin of mankind.

Have you always felt that your race and your color were superior to all races and colors of mankind?

No doubt you have experimented many times to find the blind spots in your eyes, but won't you try this now in order to get the theme of this article? Make a black dot on a piece of paper. Close one eye and move the paper around looking at the dot constantly with the other eye. Suddenly the dot will disappear from your vision because it struck the "blind spot" in your eye. Try the same experiment with your other eye and you will find the same results. Now open both eyes and you find that you have no blind spot for when you are looking at anything with both eyes the defect of the "blind spot" disappears. The "blind spot" appears only when one eye is closed.

Henry Leiper in his most challenging book *Blind Spots* accuses many of us of looking at God's great family with only one eye. Therefore, we see only certain portions of the family and allow the blind spot of our moral vision to shut some of our brothers from our view. In other words, he says many Christians are victims of the deadly moral disease of race prejudice. Mr. Leiper believes that all men are brothers, that all races are capable of great and noble accomplishments, and that no race or nationality was created inferior or superior to another. Are these merely startling assumptions or has Mr. Leiper the reason to state them as facts?

Mr. Leiper's experience has brought him into close contact with men of every race. His boyhood was spent among the Cherokee Indians whom his parents were serving as missionaries. After graduating from college Mr. Leiper went as a missionary to China and learned to know the Chinese. Later, he came to America and lived in three states south of the Mason and Dixon line working with the American Negro. His experience as a secretary of the American Missionary Society has brought him in contact with many European peoples, also. He has learned to know men and women of every race and after all this experience, Mr. Leiper has come out seeing God's great family with both eyes open. Every page of his book is filled with startling, interesting, challenging statements. I wonder if you would agree with him?

Have you ever bought a secondhand automobile? You know how careful you have to be about taking the word of the dealer in such a case. Where did you get your ideas of race and nationality? Are they secondhanded? Have you accepted what your parents or teachers or friends or books have told you about the Chinese, the Mexicans, the Negroes or the Russians without any investigation on your part? Are you looking at God's family with one eye closed because you have never taken the trouble to open the other?

My experience from coast to coast and from North to South and even across the Atlantic has brought me, too, in close contact with men and women of every race. Association with these fine people teaches me that there are great possibilities in every child in God's family, that none is superior, that all men are brothers. But as I read Mr. Leiper's book I was inspired to try an experiment. I decided to forget all previous racial experiences and to start out in search for men and women of other races and nationalities whom I could admire and whom I would consider on an equality with me in intelligence and culture. This experiment has lasted just three weeks.

Have you ever gone on such a quest? If not, there is a great thrill waiting for you. To find these people you must go where they are. Now, listen to what I found in my quest.

One day at a great general mass meeting of the vacation church schools of Buffalo I was going to need a good pianist. A young lady was recommended to me and she accepted over the phone the invitation to play. When she arrived at the meeting I found her to be a beautiful Negro girl. She played for this great gathering in a charming, sympathetic way. I couldn't help but admire her. She was a Negro, but she could do something well that I could not do at



all. A few days later I was visiting a vacation school held at an Indian Reservation. I was introduced to Mr. Owl, the Indian pastor. I was fascinated by his splendid methods in dealing with his boys and girls. Later, I had lunch with him. I found he was well trained and had a broad culture. As I listened to him tell about his people and how he was trying to help them make the transition from paganism to Christianity I found I was learning many things I had never known before. Here was an American Indian from whom I was learning something new and whom I was compelled to admire for his broad knowledge.

I visited a vacation church school at a place called "Friendship House." There I found one hundred and seventy fine boys and girls of every race and nationality working, playing and learning together. What an example of world brotherhood! Every one of those youngsters was teaching me a lesson in "living together." My attention was attracted to a class in a corner of a large room. There were twelve girls, three Russians, two Negroes, three Hungarians, two Poles, a Welsh and an Italian girl. Their teacher was a Bulgarian woman of the community who was teaching these girls to make beautiful Russian cross-stitch embroidery. My hostess said, "Mrs. Stamkovitch is a perfectly marvelous woman. She has taken this very mixed class and through her influence has brought about a beautiful harmony and cooperation. She is teaching some of our American teachers in the school how to work with the many races we have here." I couldn't help but admire Mrs. Stamkovitch.

On Tuesday morning last week I sat in the auditorium of the Buffalo University. Every seat was filled and people were standing to listen to Count Ilya Tolstoy as he told the story of his father. Here was a great audience of university people spellbound at the recital of the life story of an even greater Russian, Count Lev Tolstoy.

Last Friday the evening paper contained a picture of a young artist before his canvas upon which he was painting a picture of a Brigadier General of the Revolutionary War. The General was Count Pulaski, the Pole who introduced cavalry fighting into the Revolutionary War and who died at Savannah. The artist was a young American of Polish descent and was painting this picture to hang in the Philadelphia Museum of Fine Arts. Again my admiration was called upon for both of these men.

The results of my quest were satisfactory. In three weeks I had met a Negro, an American Indian, a Bulgarian and a Pole who proved that their race or nationality could rise to heights equal or greater than I. Again, I agreed in every detail with Mr. Leiper. I wish you would try this experiment, too. Why not get your young people together in your classes or on Sunday night to read *Blind Spots* and then go in search of facts to prove that Mr. Leiper is right or wrong when he says that all men are equal, that not bloodshed but the shedding of pride, self-satisfaction, and race prejudice is the hope of America, "the land of all nations," and for the whole human family round the world.

## Which Was the Better American?

Said the native American:

"I am an American. My father belongs to the Sons of the Revolution; my mother to the Colonial Dames. One of my ancestors pitched tea overboard in Boston Harbor, another stood his ground with Warren, another suffered with Washington at Valley Forge. My forefathers were American in the making: they spoke in her council halls, they died on her battlefields, they commanded her ships, they cleared her forests. Stanch heart of mine beat fast at each new star in the nation's flag. Keen eyes of mine foresaw her greater glory; the sweep of her seas, the riches of her hillsides, the plenty of her plains, the man-hives in her billion-wired cities. I am proud of my past. I am an American."

Said the naturalized American:

"I am an American. My father was an atom of dust; my mother was a straw in the wind. One of my ancestors died in the mines of Siberia, another was crippled for life by the blows of the knout, another was killed defending his home during the bloody massacres. But then the dream came—the dream of America. In the light of Liberty's torch the atom of dust became a man and the straw in the wind became a woman. 'See,' said my father, pointing to the flag that fluttered near, 'that flag of stars and stripes is yours; it is the emblem of the promised land. Live for it; die for it.' Under the open sky of my new country I swore to do so. I am proud of my future. I am an American."

—FRED HAMILTON RINDGE  
in the *Epworth Herald*



# Helping Churches To Get a Start

By GRANT K. LEWIS

TO OUR fathers "Home Missions" meant the sending of preachers and teachers "out west" into the new states of Iowa, Kansas, Nebraska and Oklahoma. Back in the 80's, small groups of Christians in these states, finding it impossible to complete modest buildings, made frantic appeals to the brotherhood for assistance. This was the origin of the Board of Church Extension. It would be difficult to find a church in all this area that has not been helped by this or the American Christian Missionary Society, both of these agencies now functioning in a greater and more efficient way as parts of the United Christian Missionary Society. To call the roll would be to name our major churches in this great region.

Little does this generation realize the part home mission boards have had in the spread of the Christian faith over the North American continent. These agencies followed the pathfinder and the homesteader and helped him build the first churches in the new settlements. As the railroads pushed their ways across plains and over mountains, the missionaries went along to gather people into churches for instruction and worship. Four-fifths of all local churches in North America had their origin in "Home Missions."

The difference between yesterday and today in "Home Missions" is in proportions and complexity. Urgent appeals come now not only from "out

west" but from the "far west," "middle west," "up north," "down south," "back east," and all the spaces between! This service required now is more urgent in both need and challenge, because it is intensified by greatly increased populations, accompanied by the complexity and strenuousness of modern life.

Occasionally one hears in these days a cynical voice deprecating "Home Missions," alleging that it fosters competition and wastes missionary funds in building up rival sects in overchurched communities. Doubtless such accusations are based on facts. But such conditions are not so much to be charged against home mission work as against the denominational order itself, which, thank God, is passing away in the growing manifestations of a spirit of good will and toleration—a spirit that proclaims, "In faith, unity; in opinions, liberty; in all things, charity."

In this matter, we have come into a new day—a day which "Home Missions" of our brotherhood has helped to develop from the night of sectarianism, and out of which the church of God is now emerging. Thirty great Home Mission Boards of Protestant bodies now hold membership in the Home Missions Council. In counsel and cooperation, these boards are learning to serve the great Head of the church. By careful survey they study together the religious needs and conditions



The new Midway, Tennessee, Church, organized by our home missionary, Kirby Smith



This thriving congregation at the St. Charles Avenue Church, New Orleans, is the result of home mission nurture in the early days of its life



in any given community, and in conference with the community itself proceed to make needed adjustments. A five-year period of "survey and adjustment" was inaugurated last year and is now in progress state by state. Each board is absolutely free to determine its own course of action in every instance.

The home missions department of the United Christian Missionary Society expends funds only in communities of size and strategic importance. The Home Department knows of no place on its present list where the field if well tended will not readily yield a self-supporting church. So far as it knows, *not an appropriation is in effect in an over-churched community*, judged by the standards set by the Home Missions Council. If a field does not respond and show signs of a growing church, our policy is to withdraw supporting funds. Our rule is to reduce twenty per cent a year in voted appropriations. The church building loans of the department of church erection are to be paid back in five annual payments. Good reasons are required for exceptions in both cases.

Indeed, both judgment and conscience arise frequently to accuse the Home Department of overlook-

ing the rural and small town appropriations. Many such exist with no religious work, and many others where trained leadership would go far in changing church failure to a church success. Many thousands of youth now living under such conditions will ten years from now compose part of the crown that, in the big city, will pass up the church as a weak concern. One main artery for supplying the city with healthy nourishing blood is by influx of Christian youth from rural and small communities.

Our whole brotherhood has a live interest in this work, now under way, directed by the Rural Church Commission appointed by the International Convention at Columbus, Ohio, last year. About seventy per cent of our churches and 600,000 of our members are in rural and village churches. A program of service can be developed when the studies now being prepared are made public.

"Home Missions" has a more comprehensive objective than saving America. Its far reach is for world redemption. Its policy is not provincial but cosmopolitan. A Christian America will make a Christian world.

## W. R. Warren—An Appreciation

By PRESIDENT F. W. BURNHAM

IN ASKING that his secretarial connection with the United Christian Missionary Society be severed in order that he might accept full time service with the Pension Fund Board, Mr. Warren has made it clear that he regards the change involved only one of relationships within the brotherhood's organized life, and in the interests of its total responsibilities. His interest in and desire for the welfare of the United Christian Missionary Society is not in the least abated thereby. It was with a feeling of intimate relationship in the brotherhood's task that the executive committee voted to relinquish Mr. Warren from secretaryship in the society, with the provision that, for the present, he will continue in an advisory editorial relationship to *WORLD CALL*, by the consent of the Pension Fund.

Mr. Warren became editor of *WORLD CALL* in January, 1919, when the several boards participating merged their separate publications into that unified missionary magazine. He has served continuously and most efficiently in that capacity for ten years, retaining, meanwhile, his connection with the former Board of Ministerial Relief and with the later Pension Fund.

When the United Christian Missionary Society was constituted in 1919, the Board of Ministerial Relief participating with the other five boards in its creation, Mr. Warren became a secretary of the United Society, sharing in the department of the ministry while serving as editor of *WORLD CALL*. Across the intervening years, Mr. Warren has carried these responsibilities

with singular devotion and with noteworthy success. Under his editorship, *WORLD CALL* immediately came into recognition as an unusual magazine among religious and missionary publications. With the assistance which came later, it has maintained the high level established by him.

After the death of A. McLean in December, 1922, when the society and the brotherhood were calling for an appropriate biography to be written of this noble and saintly leader, Mr. Warren was asked to undertake that delicate and difficult task. With characteristic genius and fidelity, amid labors abundant, he produced a volume which ranks first among the biographies produced in our fellowship.

DURING the six years while our monumental survey was being carried forward, Mr. Warren served as a member of the survey committee of the United Society, and when at last the material was all in hand, he was selected by unanimous vote to edit and bring out the volume, *Survey of Service*, which should epitomize that vast undertaking. Working literally day and night, he produced that volume within the time limits set for him, thus giving to the society and to the brotherhood the further benefits of his editorial ability and his untiring zeal.

Another colossal task calls for his guidance. The United Christian Missionary Society knows of no finer contribution which it can make at this time to the success of the Pension Fund.



# Youth On Parade

## The Thirty-Second International Christian Endeavor Convention is Held in Kansas City

By CYNTHIA PEARL MAUS

LY eighth marked the close of the Thirty-second International Christian Endeavor Convention—in point of attendance one of the largest held in the history of the Christian Endeavor Movement. Kansas City, the city that advertises itself as "The Heart of America," outdid all former records by the rapid way in which it entertained this great international gathering. Attractive banners and slogans were in profusion in the streets, on buildings and in the lobbies of hotels and other places of business. The conference and most of the sessions of the high school convention were held in the Shrine Auditorium, the Convention Hall being used by the general mass meetings from day to day.

One of the most attractive features of the convention was the two periods of early morning conferences from 9:00 to 9:50 and from 10:00 to 10:50. Some thirty or ten were held during each period covering a wide range of local society and community work. Beginning from the one which I had the privilege of presiding over, "Principles of Leadership," they were well attended by interested groups who came prepared to make the hour valuable because of the type and kind of problems they brought to it.

In most cases the rooms where these conferences were held proved entirely inadequate for the size of the groups who came. The second floor lobby of the Shrine Auditorium had to be appropriated in order to provide room for the ever-increasing group that came from day to day to the conference on "Principles of Leadership."

The theme of the Convention was, "Crusade With Christ," and every session was marked by the emphasis on some phase of this threefold plan, "Crusade With Christ in Evangelism, Citizenship, and World Peace." The

early morning devotional periods under the leadership of Dr. William Hiram Foulkes, pastor of the old First Presbyterian Church in Newark, New Jersey, were exceedingly helpful; everyone in attendance was inspired to join in worship under the delightful leadership of Homer Rodeheaver.

The Christian Endeavor parade on the Fourth of July was one of the largest and most spectacular events of the entire convention. Artistically designed floats filled with joyous, happy groups of singing youth were interspersed between the marching state delegations. The Sunflower state float with its slogan, "Kansas grows the best young people in the world," was particularly attractive. It was designed by the Conference-ites of Kansas City, Kansas, under the leadership of Miss Mildred Sorenson and carried away the prize loving cup for the most attractive float.

The greatest weakness of the convention was to be found in the fact that a large number of the leading speakers advertised to be there did not come. President Herbert Hoover, Senator Borah, Mrs. Mabel Walker Willebrandt, and Miss Marion Tally were conspicuous by their absence. Of course substitutes were provided in each instance, but when delegates had been anticipating for months the privilege of seeing and hearing such personages as these, they find it difficult to accept continued substitutions on the program without voicing their disappointment and regret. The appearance of Madame Schumann-Heink, the aged and much loved contralto, lessened somewhat the disap-

pointment caused by the failure on the part of Miss Tally to appear.

Another criticism frequently expressed was the failure on the part of the International Society of Christian Endeavor to invite the publishing houses of the various communions to share



The Kansas float, winner of the silver loving cup for being the most effective float in the parade



in the display and sale of literature. No books were on sale except those handled by the International Society of Christian Endeavor; and this booth contained only the books and pamphlets issued by the International Society in the field of Christian Endeavor work.

I had occasion during my conferences on "Principles of Leadership" to call attention to the new loose-leaf interdenominational program, "The Christian Quest," prepared by the Committee of the Religious Education of Youth, which includes five basic pamphlets in the field of principles of leadership, suggesting that the delegates would be able to get these from the Christian Endeavor Booth in the main lobby of the Convention Hall. I was surprised to learn on Monday that no copies of the "Christian Quest" program material, either basic or resource, were available at the Christian Endeavor Booth, notwithstanding the fact that the general secretary of the International Society of the Christian Endeavor is a member of the Committee on the Religious Education of Youth and has had opportunity at least to contribute to the building of the Christian Quest program material.

ONE could not help but contrast the exhibits of the International Christian Endeavor Convention with the exhibits of the Quadrennial Convention of the International Council and the World Sunday School Association Convention held in Los Angeles last summer. The convention exhibits of the latter two mentioned agencies contained books and pamphlets of all the publishing houses on the North American continent and throughout the world and were an education in themselves. The biennial convention of the International Society of Christian Endeavor failed to minister to the needs of leaders desiring material for a total youth program, because it did not carry in its exhibit material covering the whole field of Christian education for youth and because it has not yet learned to seek for and secure the cooperation of all other agencies, denominational and interdenominational, in bringing to leaders of youth everywhere all the program material that would aid them in achieving a total Christian life program for youth. Directors of religious education in attendance at the convention were outspokenly critical of this failure on the part of the International Society to recognize the fact that life is a unit and that no one phase of Christian education and development constitutes a total program of Christian life for youth.

The greatest single message of the convention was delivered on Sunday night, July 7, by Raymond Robbins, the man who a generation ago went into the Klondike bringing out with him a few years later by the labor of his hands enough pure gold to live in luxury

the rest of his life, but who instead lives modestly generously giving one-third of his time to the solution of industrial problems, one-third to the solution of civic problems, and one-third to the field of religion.

The afternoon of Monday, July 8, was given over to denominational get-togethers. The fellowship meeting of Disciples of Christ was held in the Independence Boulevard Christian Church and was largely attended. From 300 to 350 delegates from 10 churches remained throughout Monday and were in attendance at both the afternoon and banquet sessions. Lynn Harper, pastor of the church at Marshalltown, Iowa, led a fine devotional period and this was followed by a splendid address on "Youth and Missions" by Mrs. Mary E. Furbish, superintendent of religious education for Kansas. The larger group then broke up into four simultaneous conferences as follows: Junior, presided over by Miss Eva J. Callahan, elementary superintendent of religious education in the northern district; Intermediate, presided over by Cynthia Pearl Maus; Senior, presided over by Glenn McRae, formerly superintendent of religious education for the northern district and now associated editor with Marion Stevenson of the Christian Board of Publication, St. Louis, Missouri; and Young People, presided over by Mrs. Mary E. Furbish of Kansas.

Dr. Royal J. Dye, our pioneer missionary to Africa, was the principal speaker in the afternoon and brought as usual a challenging address on "The Need of the Field the World Around." His challenge to the young people to carry on by supporting their own special object in some of the mission fields of the world was unusually fine. Special music was provided in the afternoon by Miss Virginia Harris, and in the evening by Miss Verna Gillispie and Miss Harris.

OPPORTUNITY was given in the afternoon for state delegations to get together so that they might present a song or yell at the Fellowship Banquet which was served at 5:30 in the spacious dining-room of the Independence Boulevard Church.

David H. Owen, director of religious education of the Independence Boulevard Christian Church, served as toastmaster of the banquet, which was one of the most delightful occasions which our people have ever held in connection with an international gathering. The Loyal Daughters Class of the Independence Boulevard Christian Church served a generous feast, and the banquet tables were beautifully decorated with choice cut flowers. Each state delegation presented a unique song or yell, after which personages of note such as returned missionaries, directors of religious education, pastors of churches, were introduced. This was followed by a brief message from myself on "The World-Wide Fellowship of Christian Youth."





# Let Me Sell You Jarvis!

By MATTIE JULIAN BROWN

ALTHOUGH the spotlight of publicity has not been heretofore focused over the eight hundred and sixty acres of beautiful campus called Jarvis College, the idea of its being the most promising Junior College of the South, must be sold to you. You must be told of its outlook, both present and future and all its possibilities.

Down on the main highway leading to Dallas, in the heart of Texas, there is a beautiful spot, one mile from the little town called Hawkins, outlayed and terraced, for an ideal college. Nature has aided in making this spot charmingly beautiful. Through an impulse not explainable and with meticulous care and attention, President Ervin has battled storms to this day when this college stands as a model Junior College. Driving south from Marshall, Texas, to Dallas, you will be attracted to a white post fence which snatches you out of the lethargy which the red dust of the highway has cast upon you. This fence marks the beginning of that peaceful spot called Jarvis. Connected with the school church there is a community church where students and neighbors come together for devout worship in the college chapel. Each morning at eight o'clock the prayer bell rings, at which time each student, worker and even visitors, stop and pray. Teachers have written back to Jarvis that each morning they feel keenly and hear plainly the old chapel bell gong out the hour of eight when it is time for prayer.

The Christian Endeavor and Y. Associations are stimulating forces for religious activities. No student at Jarvis has left without this religious urge. It is a part of the school and to get the school spirit complete, they must have it.

As you near the middle of the campus you will see the main entrance, a quaint looking driveway. You can't pass it by because of the bewitching spell of the vetewashed trees outlining the terraced lawn, suggesting coolness and quietude; the white buildings that mark cleanliness; and last but not least, the girls' dormitory, standing proudly behind elms and pines. Jarvis is modern. On the campus grounds, the power plant generates electricity for the entire campus. The water and sewers are no longer dreams. Water from the artesian well on the campus; yet we cling to the old oaken bucket that hangs in the well, and the weary traveler delights in the drinking of that good water. Modern buildings with steam heat and bath!

In the center of this picture stands the Ida V. Jarvis Hall for girls; the most beautiful dormitory for negro girls in the state of Texas. A living room for girls, long enough to be roomy; beautiful enough to

be homey; and cheerful enough to be anybody's haven. The fireplace with its back logs of pine; the added grace of the French doors . . . the appearance makes you marvel.

Rooms well and adequately furnished! Could these be girls' rooms? Baths on each end of the long corridors and a well-appointed reading room to climax the thoughtfully planned first floor. All in one building and so convenient. A modern hospital on the second floor with a sun porch that looks out on the wide open spaces, challenging any kind of illness. It's hard to resist being sick here just to get the privilege of these quarters with private bath, kitchenette and dining room, all connected with the hospital.

The third floor with its cool breezes captivates the weary traveler. That Y. W. C. A. room! The furniture, the draperies and that beautiful porch leading from the room by French doors!

We go from building to building and then sit down and start at the beginning of things and see the "how" and the "why" of all this. How in spite of blundering fate that usually crushes the spirit of men, President Ervin marched forward and relegated the "Can't's" to the attic and supplanted them with the "Wills."

Isn't it very fascinating to know that only about fifteen years ago, Jarvis was wholly woods? Isn't it fascinating to know that the unstinted graciousness of one man and his wife, Major and Mrs. J. J. Jarvis, made Jarvis possible? Doesn't it strike you as significant facts of history to know that Jarvis grew from practical chaos to a Junior College, accredited by the state department of Texas and recognized by other Associations of Universities, all in this short period of time?

Today they have a faculty of all college trained men and women, representing such universities as New York University, Wisconsin University, DePauw, Chicago, Fisk, Lincoln, Eureka, Columbia and others. All of the faculty hold A.B. degrees and most of them have masters made or in the process of making, and still some working on higher degrees. That's the "How" of Jarvis.

Junior College . . . the ideal . . . is the goal of Jarvis. Individual time of teacher with student to help in finding himself or herself . . . that's the aim. To bridge the gap between high school and Senior College and gradually adjust the young minds to the responsibilities of life . . . their task, their ideal . . . that's the "Why" of Jarvis!

Jarvis, as we see it; as it is, must be sold to the entire people so that they may know of its growth and its great possibilities. Let me sell you Jarvis!



# The Churches Join Hands in the Caribbean

## The Hispanic-American Conference

By ALVA W. TAYLOR

THE first interdenominational conference of evangelical Christians in the Caribbean area was held in Candler College in Havana, Cuba, from June 20 to 30. Fourteen countries were represented. Argentina, Brazil, Colombia and Chili sent representatives. Mexico sent a delegation of thirty and Porto Rico had twenty-one representatives. There were thirty-five official delegates and sixteen from the Spanish-speaking churches in the United States. The total number, including missionary secretaries and special counselors, was 199. The conference was in charge of the Nationals of the Latin-American countries represented. An able young Mexican, Baez Camargo, was elected president. The vice-president was Dr. Rembao who recently took his Ph.D. at Yale.

The conference was divided into eleven commissions covering such specialized subjects as the message, self-support, evangelization, schools, religious education, ministerial culture, church and community, social problems, medical work, the work of women, and literature. Each commission held daily sessions, discussing thoroughly problems presented by the members and others, with the help of special counselors who were experts in the particular field covered by the commission. American missionaries considered themselves as counselors only. Resolutions and findings were the work of the Nationals. Plenary sessions were held each day to discuss reports and transact other business. The spirit was always good, the conduct admirably restrained, the speeches brief and often witty.

Aside from discussion of the more technical problems in the conduct of evangelical work in the Latin-American countries the theme uppermost in most discussions, and as a perspective to all other approaches, was that of cooperation. There was a marked tendency to evaluate highly the denominational contribution to missionary work. A strong effort was made to procure the adoption of a doctrinal declaration based upon the apostolic creed and to deny fellowship to all who could not adopt it as a confession of faith. While this effort failed and the Jerusalem Conference's declarations were adopted instead, efforts to emphasize community and cooperative work over denominational efforts also failed. As one of the deans of missionary work in these countries remarked after forty years of service, "We have branded the lambs too deeply."

The net result of the whole conference, however, was a distinct and marked step toward cooperation. There are already union seminaries for the training of religious workers in Porto Rico and Mexico and was voted that such schools should be established in Cuba and in one of the Caribbean countries of northern South America. Union work in the publication of literature, in medical work, and in other regions where cooperation is being practiced in other missions, was heartily endorsed.

On the social implications of Christian work the conference showed a somewhat belated attitude. Many contended that such questions belonged to the individual as a citizen and not to organized religion. However, interest in social questions was deep and vital on the part of many of the ablest delegates, and before the conference was over a clear definition of the social function of organized religion was hammered out under the leadership of prophetic men.

THE conference was accorded every mark of respect and honor by the Cuban government and the city of Havana. It was welcomed in the Theatre Marti, named after the great Cuban poet and patriot by the acting Secretary of State. A delegation was received by the President of the republic. The newspapers gave daily reports of proceedings and considerable accounts of special addresses delivered by delegates both in the conference and civic meetings in the city. An international war and peace meeting was held in the roof garden of the Plaza Hotel at which a representative of the state department of Cuba joined with one of the special counselors from the United States in peace addresses. A reception given by the American delegation to all the Latin delegates at Buena Vista College was an occasion of joyous comradeship, the singing of national hymns, and the linking of hands across the boundary lines.

Disciples played their full part in the conference. Samuel Guy Inman, of the Committee on Cooperation in Latin-America, was the presiding genius of the entire congress and proved his genius by taking life part publicly, and E. T. Cornelius of San Antonio was chairman of the committee on commissions. Moody Edwards of Mexico and C. Manly Morton of Porto Rico were consultants in two of the most important commissions. The writer acted as special counselor on social problems.



October 6-12  
is

Mark it on  
Your Calendar!

## WORLD CALL WEEK

**W**ORLD CALL is the international magazine of Disciples of Christ. It graphically portrays the organized effort of the brotherhood in extending the Kingdom of God through foreign missions, home missions, benevolence, church erection, ministerial relief, religious education, missionary education, general Christian education and temperance and social welfare.

We are making an extra effort to increase the influence and usefulness of the magazine to all organizations in the church. We are anxious to render every possible assistance in securing additional subscriptions and renewals.

To help local churches observe WORLD CALL Week, October 6-12, we offer the following suggestions which may be supplemented by more detailed information in material sent free of charge from the WORLD CALL Office, Missions Building, Indianapolis, upon request:

1. Select a WORLD CALL pageant to be given.  
The following are available:  
"The Torch of Light"—a new, colorful, dramatic sketch.  
"Ask Mother Another"—a playlet requiring five characters.

"The Mirror Blue"—a popular fantasy.

"Living Pictures"—depicting very effectively WORLD CALL covers.

2. Give full publicity to the pageant two or three weeks in advance, through announcements in the church bulletin, church services, Bible school and Christian Endeavor services and at meetings of the missionary society and other organizations of the church.
3. Ask the pastor to preach a sermon on the value of WORLD CALL on Sunday morning, October 6, preceding the presentation of the pageant in the evening of that day.
4. Plan for the WORLD CALL Canvass to begin the day after the pageant is presented.  
The following helps on the Canvass are available:

Printed plan for Canvass.

General talking points.

Subscription envelopes and blanks.

Sample copies of WORLD CALL.

ADVERTISE THE WEEK, ORDER YOUR SUPPLIES, SELECT YOUR WORKERS

## Five Reasons Why YOU Should Read World Call!

1. It keeps you in personal touch with your corps of missionaries and other workers around the world, through chatty letters, intimate snapshots, newsy reports of their work—and in doing so it is a story of inspiring adventure.
2. It tells you how the four or five million dollars annually contributed by you and other

Disciples of Christ to our organized work is being spent, and the results obtained.

3. It carries for you regularly the latest news from your colleges—news to be found in no other one journal.
4. It carries for your use program outlines and helps for your women's missionary societies, circles, Triangle clubs, Christian Endeavor societies and Sunday schools.

5. It keeps a finger on the pulse of the religious world for you, interpreting all significant events that affect the progress of Christianity.



# These Have Done It; So Can You!

## Brief Sketches from Some of the Churches That Are Effectively Using "World Call"

**B**IBLE study, a knowledge of the world-wide efforts of the church, and systematic giving are responsibilities of every Christian. We seize upon the very first opportunity to emphasize these things. To each person identifying himself with our congregation a beautiful New Testament and a package of contribution envelopes are presented, and *WORLD CALL* is sent to each new family for four months. As soon as the Good Confession is heard, or the hand of welcome has been extended, I present these gifts, and while doing so I state to these added friends that we have no creed but Christ and that the New Testament is a guide to the knowledge of his life. I say that *WORLD CALL* is the official magazine which each month gives a picture of the various departments of our brotherhood work, and reports the progress made in our conquests with Christ in ten foreign countries. Then I suggest that the most practical method of supporting these enterprises is by weekly contributions.

It is impossible as yet to judge the results of this plan. It is an added expense, but we feel that appreciation of the New Testament will be manifest in increased contributions, that *WORLD CALL* will nourish the renewed zeal for the church and may lead to permanent interest in the whole task, and that the envelopes will make it easy for the person newly-welcomed into the congregation to assume at once a share of responsibility. The percentage of members contributing regularly is very large, and the general interest in missions and Bible study is encouraging.

J. B. HUNTER, Pastor,  
Pulaski Heights Christian Church

*Little Rock, Ark.*

**T**HE Columbia Christian Church, Washington, D. C., now has ninety-six subscribers to *WORLD CALL*, this number representing about fifty per cent of the church families. We believe an "informed" membership furnishes intelligent leadership in the church and is great aid to the minister. Since *WORLD CALL* gives information on nearly every phase of our church work, we are sure that reading its pages cannot fail to arouse an earnest desire to help carry out Christ's commands "Go ye into all the world and preach the Gospel." Hence we feel no apology is necessary in urging any member to invest twelve and one-half cents a month in *WORLD CALL*.

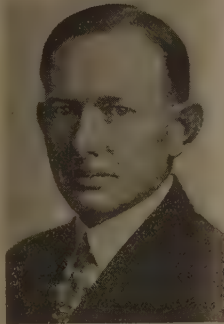
We recently claimed three gift subscriptions by sending in thirty new subscriptions, which were obtained in the following ways:

The *WORLD CALL* secretary of each division presented the merits of the magazine to her group, calling attention to some special articles or pictures. Then before or after the meeting, or in a home visit, accompanied by her leader, she asked for subscriptions.

The church, through its missionary committee gives a year's subscription to *WORLD CALL* to new adult members in order that they might become familiar with the work our brotherhood as a whole is doing.

The net proceeds from a fifty-cent dinner, given by the *WORLD CALL* Committee, were used to send *WORLD CALL* to several members who would otherwise have been without it.

Harvey Baker Smith, our pastor, has always taken a deep interest in the circulation of *WORLD CALL*, making announcements whenever asked to do so.



J. B. Hunter

The *WORLD CALL* secretary herself makes an announcement at each meeting and personally sees many members, keeps record of each subscriber, and directs the special calling.

MRS. B. J. WALDO

*Washington, D. C.*

**T**HE difficulty that we have faced in creating and maintaining missionary interest has been in getting missionary information across to the membership. Sermons and the distribution of leaflets have done some good, but they need to be supplemented by some regular missionary diet that is fresh from the fields.

It is our conviction that *WORLD CALL* and a church paper would answer the need. General information weekly of the workers and progress of the cause, and special missionary information monthly would quicken the passion of the whole membership of the church. The question was, how get them into the homes of the members? They would not subscribe for these things to any great extent. Just a few would respond. It is surprising how few families in the average church take any religious literature! These are the better informed and the most interested. The ones that need it most do not get it.

We decided to put into our missionary budget quite a sum for literature, for we felt that it was missionary work to educate this larger group. We then made the following proposition in making our canvass: First—Every contributor of at least ten cents per week to the missionary budget became automatically a member of one of the several societies with no further dues save the payment of their own pledge. Second—Every family that pledged at least twenty-five cents per week to the missionary budget would receive *WORLD CALL* and a weekly religious journal during the payment of such pledge, without further cost. This has been in operation but six months, to

early to give results. Some things are apparent and were from the very first. There was an immediate jump in the circulation of *WORLD CALL* and church papers beyond all precedent in the congregation. I may say that it is larger than in any congregation which I have been pastor. There was an increased membership in the societies over the past years, also in the attendance at the meetings. The first six months shows an increase in missionary giving over the previous six months. We have noted that these magazines are being read and that interest is growing. The real results will come after a period of years of reading such literature in ways and measures that will be beyond all computation.

Our goal is every member a contributor both to the local work and to Missions, and every family reading *WORLD CALL* and at least one religious weekly.

CHAS. R. OAKLEY, Pastor,  
Jackson Boulevard Christian Church

*Chicago, Illinois.*

**T**HE recent correlation of the women's work of the First Christian Church as a Woman's Council involving more than six hundred women, is meeting with the largest measure of success. We are insisting upon the widest distribution and reading of *WORLD CALL*. It offers the most immediate and effective



Homer W. Carpenter



ium of culture in the things of the Kingdom for our women. We have a special WORLD CALL department in our Woman's Council with a WORLD CALL secretary sitting regularly on the board. In each of the thirteen circles of women there is a WORLD CALL secretary. These present WORLD CALL in each monthly circle meeting, reporting and securing subscriptions. In the general Council meeting each Circle chairman, among other things, reports how many subscriptions have been received in the circle during the month.

In this way the attention of the last woman in the meetings is called monthly to the magazine. Of course there has been a substantial increase in subscriptions under this carefully organized method. Our women's work has been put wholly on a stewardship basis and there has been the finest response. Our women are united and forward-looking and aggressive. WORLD CALL is bringing to us a blessed ministry.

ELMER W. CARPENTER, Minister,  
First Christian Church  
Louisville, Kentucky.

WHEN I was a small lad I remember that the first patent breakfast food that appeared on the market enclosed a little booklet entitled, "Tell Me What You Eat and I Will Tell You What You Are." Even a truer sense of mental discipline determines our stature as Christians. How important therefore, at the reading of Christian literature be included in the regimen of every Christian!

However, in these days of complex church administration with the multiple emphases that this situation demands, it is impossible for the pastor adequately to promote each special Christian publication that should be in the home of every church family.

Therefore, in the Marshall, Missouri, Church we have unified presentation of the essential pieces of religious literature. We have set aside a Christian Literature Day, which is observed yearly in the fall each year. I preach on some such theme as, "Tell Me What You Read and I Will Tell You What You Are." Envelopes are passed out and every family is given an opportunity to subscribe for any or all of our literature. For convenience sake, we distribute an envelope which reads as follows:



R. M. Thompson

- Date-----
1. Enter my subscription for the publications checked for which I enclose cash (or will pay in 30 days)
 

<i>The New Marshall Christian</i> -----	\$ .50
<i>The Missouri Message</i> -----	.50
<i>The Christian-Evangelist</i> -----	2.00
<i>The WORLD CALL</i> -----	1.50
<i>1 Volume Survey of Service</i> -----	1.50
  2. I accept the special clubbing proposition for all the above publications at \$4.85 cash in 30 days-----or I will add 10c each week to missions pledge-----

Signed -----

Last fall the response was most gratifying. Quite a number availed themselves of the "10c a week" proposition which provided an easy way for anyone who really wants Christian literature in the home to pay for it. We now have 40 WORLD CALL subscriptions (an increase of over 100%).

Our church office acts as a clearing house for all new subscriptions and renewals. Our people find it much easier to call the church office on the telephone than to write a letter, and since their credit is always good, it makes it very convenient for them. A special committee of the Woman's Council follows up absent families after each annual Christian Literature Day.

The essential thing, however, is an appreciation on the part of the minister, official board, and the leaders of the church that if we are to develop a generation of intelligent, world-minded disciples, we must encourage and inspire our people to "give attendance to reading." The success of any plan depends upon the sincerity and enthusiasm of its prosecution.

R. MELVYN THOMPSON, Pastor,  
Christian Church

Marshall, Missouri.

HERE in our little town of Allendale, Illinois, about one year ago the first missionary guild in the state, composed of young business women and young matrons, was organized, amid the doubts and misgivings in the minds of many as to the wisdom of such an action—and thereby hangs this tale.

Our first WORLD CALL campaign was begun nearly three years ago. The vital need for recognition of the merits of WORLD CALL for its influence upon the church was then realized and an attempt made to portray them in the "World Call Living Picture Pageant." At the close of the program our original subscription list was doubled!

Later the idea was conceived that if a definite aim were set, based not upon what the church might do but upon what she ought to do, we could accomplish something worth while. We could think of no better target than our Men's Bible Class, whose teacher, F. J. Dorney, was an enthusiastic reader of WORLD CALL. We aimed for a ninety per cent subscription list. We reached the aim by a house-to-house canvass with a final total of eighty-one subscriptions, making the whole church about eighty-three per cent for WORLD CALL.

At this time we presented "Ask Mother Another," thinking it would perhaps further prove the merits of WORLD CALL.

Near the close of this missionary year it became apparent that some extra effort again was needed to be put forth if we reached our aim. The WORLD CALL Counselors called upon "the first Guild in the state" for help. After consultation "The Mirror Blue" was chosen for the inspiration for this campaign, which was pronounced the most impressive pageant ever given here. Mrs. Sharon Holsten and Mae McCarrell of the Guild were chosen to take the responsibility of the canvassing, and after a discussion with Counselors as to "best methods of approach," "talking points," etc., got to work and in three evenings more than reached the aim set, in this case, ten new subscribers, which is no easy task in a previously canvassed territory.

During the year this Guild has grown from a membership of thirteen to that of twenty and are accepting an aim for one hundred dollars this year. Recently they gave a play to a ninety-one dollar house, the proceeds being for missions.

Allendale, Illinois.

MRS. JOE WILLIAMS



Missionary Guild, Allendale, Illinois

This Guild has the honor of being the first organized in the State of Illinois and of course it is only natural that it should be first in other things. It is only about one year old now and is surely starting out right to have a real organization for it is strong on information and sends delegates to all our conventions. It is "one hundred per cent World Call."



# Myself and My Church

By W. PAUL REAGOR

Pastor First Christian Church, Oakland, California. Part of an address presented on Friday afternoon August 9, 1929 at the Youth Session of the International Convention of Disciples of Christ at Seattle, Washington

**T**HE church is a body of people. It does not exist within itself. True, it has behind it a divine purpose and a divine source, but it is a question of doubt as to whether that purpose and that source would be sufficient to keep the church alive in the world if it were not for the men and the women who comprise its life. The church in the world is but the reflection of the moral life and the spiritual attitudes of the men and women who make up its membership.

The manner therefore in which I think of the church is of profound import to the church. My thinking of the church is important to me as well, for in that thinking roots my own service to the church, my loyalty to its purpose, and my vision of its work. Let me tell you how I think of the church. I think of it first of all as a great human body, the one institution which puts a man at the very center of the universe. Our commercial life does not do that; it is organized for profits. A man becomes a cog in a wheel. Natural science reveals a vast and immeasurable world in which man shrinks to the dimensions of a pigmy. Natural law subjects man to impersonal forces that grind him on to an inexorable fate. But religion puts man at the center of things.

I like to think of the church as a reforming body. It went into that early Mediterranean world and turned it upside down. It has always been going out into the world to champion the cause of the oppressed and the downtrodden. Evil has a way of getting itself organized in life, and when it is so organized it controls governments, the social life of mankind, and sometimes even the church itself. What an opportunity, therefore, to throw the whole weight of my life into that institution which exists for the primary purpose of overthrowing all evil! Surely no young person who is seriously facing the problems of the world can find a greater avenue for service than through the church.

Again, I like to think of the church as a brotherhood. Probably it would be more exact to say a family. This was certainly the ideal of Jesus and it is an ideal which challenges our vision and stirs us to largeness of soul. It is the only institution in the world today that challenges us to the conception of brotherhood which reaches across racial barriers and national boundaries; which overleaps the artificial limitations of nationalism and creedalism.

I like to think of the church in the light of its great purpose. It gives me a sense of purpose in my own life. The church is a great evangelizing body. Evangelism is not something that is brought out simply by

the preaching of the Word. It is brought to consummation through the lives of men and women who are living out the will of God in their daily tasks. And you and I will not live worthily or achieve the maximum save as we come to say with Jesus: "Know ye not that I must be about my Father's business?" I am thinking of Ray Eldred. Those who knew him in college recall him as just an ordinary chap seemingly without those possibilities which would lead to any great achievement in the world, but he was caught in the spirit of a great flaming purpose. His whole life grew and expanded until he was literally born again. Not in a single moment, but through the years. Every time he came back on his furlough he revealed a finer mind and a greater soul. I observed one of the young men in my own church a few weeks ago, and in that observation I made this comment: "If that young lad could be mastered by a great purpose God alone could measure the results of his life." Time after time I have seen young people come into the church and under its influence their whole lives have flowered out.

**F**INALLY, I like to think of the church as a worshipping body, as a group of men and women who are banded together to sing songs of praise and to covenant with God. Through that exercise of worship they are brought into fellowship with our Heavenly Father. I call to your attention this fact, that the church is the only institution in the world which is a worshipping body, and worship is necessary to the soul of man. Worship binds us to our God, binds us to our brethren, and binds us to ourselves. It puts upon our souls a new sense of gladness in the fellowship of God; it puts into our hearts a new sense of responsibility to our brethren in this life; it puts into our minds a renewed sense of the purpose in all that we do.

Such a church as I have described becomes the source of the moral energy by which the world moves forward. But if such a church is to be it will only be as we make it. We cannot think of the church lightly, and treat it merely as a social club, attend its service at our own pleasure, enjoy its blessings and expect the church to mean anything to us or to the life of the community. We must shoulder its responsibilities. But if we will take these conceptions of the church and pour them back into her life through the medium of our own devotion, our own loyalty and our own service, we ourselves will be stronger and finer and the church will more nearly approximate her mission and work in the world.



# "So You're Off For College!"

## The Lure of Uncharted Seas

By WILLIAM F. ROTHENBURGER

**W**HATEVER else may be the purposes of education today, upon the very surface there are four major ones.

To understand the world in which we live is the first. The spirit of education today is to take nothing for granted, but by the inductive method to find out the facts from which principles may be evolved. Therefore, education is for the business of tearing the world to pieces, analyzing it, and then patching it together again. Thus it is that the botanist tries to understand the flower; the chemist, the geologist, and so on. It is these striking characteristics in their respective fields.

To understand man is the second purpose, through vivification and through analysis. We are tearing this body of ours apart in order to understand more about the most wonderful machine in the world. We are studying the working of the mind, the infinite endowment which makes it possible for a man to reason and lifts him above the lower animals. We are studying his personality, or soul, in order to understand more about this subtle something which is ever a fascination.

To understand God, the first great cause of all things, is the third purpose. I am not insensible to the trend in some quarters to the theory of extreme naturalism that is making no place for God or for immortality in our thinking. In some quarters the old theory of dualism is giving way to the theory of "monoism;" but these two elements are so much a part of our natures as to make one feel a sense of permanency at this point.

To take all of these laboratory findings, tangible and intangible, spiritual and material, visible and invisible, and to correlate them so that man may find himself existing in and as a part of a world which is cosmic and not chaotic, orderly and not discordant, is the fourth purpose. In other words, education is primarily for the purpose of helping man to think through the many problems incident to his environment.

With such a view, religion and education are very close companions. Attempts have been made to separate them, but they have met with failure.

In America there have been three stages through which education has passed. In the first stage, which covers the first 200 years of our history, every educational institution in the land was the child of the church, and the church governed the curriculum and everything else.

The second stage dates from the time when Thomas Jefferson organized the University of Virginia, the first tax-supported school in America. Here religion was to have no place in the regular curriculum.

The third stage is that through which we are now passing, when the state university has discovered that since religion is so inevitable and so vital a part of human nature, it must be included in the curriculum of the university. So it is that within the last several years the University of Michigan has established a School of Religion on its campus, and other universities, such as Iowa and Texas, are following its lead. The fact is, there are those who prophesy that the time is not far distant when the

state universities which began by excluding religion will quite universally be placing it in their curricula. No man can be considered educated unless, along with the so-called humanities, he has also studied his spiritual self and his relation to his Maker.

Such a view of education lifts one out of mere materialism and pushes him into the field of human relationship. This fact need in no sense make him less efficient in the sciences and arts, but will add to his education a value to the human race which cannot be measured.

None need fear that the last thing has been discovered in any field or the last word spoken. It was useless for Napoleon to weep over the fact that there were no more worlds to conquer, and for the great composer to fret lest there should be no more new chords to be sounded. It is likewise useless for this

### GO-TO-COLLEGE SUNDAY

September 8, 1929

**T**HE second Sunday in September is set aside in our church calendar as the day when recognition is given to college students. Few are the churches, in this day of almost universal higher education, which do not have two or three, a half dozen, or a score of young people who are entering upon or continuing their college courses. Well may minister and people pause to bear them tribute, for upon their trained minds and hearts must the church of the future depend for its ongoing.

Offerings taken on Go-To-College Sunday are placed in the Student Loan Fund of the Board of Education, to be used in assisting worthy young people in the securing of college training. Many more calls for aid are received at the office of the Board of Education than the available funds will allow to be answered.

Dr. William S. Bovard, secretary of the Board of Education of the Methodist Episcopal Church, whose loan fund last year aided 2,700 students, states: "The leaders of the church at home and in the mission field bear witness to the timely aid they received while taking their educational training."

generation of youth to worry lest there are no more seas to be charted in the various fields of endeavor. This generation and every succeeding one may say, as did the Psalmist three millenniums ago: "Yonder the sea lies, vast and broad, with its countless swarms, with creatures small and great, with fleets of the nautilus, with leviathan at his play."

The great challenge which comes to the educated youth of today is in the seas of human relationships in which the charting has just begun.

Can one touch and handle the material stuff all about him and still keep faith with his God? Can he rise above mere materialism? Jesus answers, "Yes." He prayed, saying, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil one."

Can labor and capital be comrades and friends instead of warring enemies? Religion says they can, if they are willing to make the Golden Rule of Jesus operative, namely: "As you would that men should do unto you, do also unto them."

Can we, in this scientific world of ours in which we see operating the laws of cause and effect, keep our faith in a personal God? Great scientists like Michael Pupin say we can.

Can all the races of man live together on our shrinking world, where major happenings are known everywhere on the same day, and do it peaceably? Some say, "No." Jesus says it can be done, for "God hath made of one blood all the nations of the earth." In his sight there is neither black nor white nor red nor yellow.

Can the nations of the world, which are increasingly rich in natural resources, tolerate the crossing and re-crossing of their economic paths and see it done without war? Some say, "No." Jesus says they can, and the majority of the nations of the world said, as they signed the Kellogg Peace Pact, "We have done with war; we shall try the plan of Jesus."

Lastly we ask—can one man and one woman live happily together, building a home upon foundations which are spiritual and moral, thus keeping it intact for a life time? Some say, "No." Jesus thought otherwise.

The youth of today is going out upon these charted and uncharted seas in the most challenging times the race has known. We follow him with our benedictions and expect him to make a contribution to his generation which is commensurate with his opportunities.

## What the Ministry Knows About Industry

By ARTHUR E. HOLT

**W**HAT is the main charge of those who are perpetually warning the clergy out of the sacred area known as "business"? It is that the clergy do not know anything about business and that business men know all there is to be known about business. It is the claim of this editorial that the clergy do know something about business and that business men do not know everything that is to be known about business.

I was pastor for five years in a town organized quite largely about two smelters and one big steel plant. I knew something about those mills, which the owners of those plants who lived in New York City did not know, and what I knew I knew in a perfectly natural way as pastor of a church.

I knew the social effects of the work and wage policy because I saw them reflected in the free time and the surplus income of my people, for the church was built out of the free time and the surplus income of the people who worked in the mills. When there was no free time and no surplus income there was no church. If there was surplus income and leisure at the other end of the industry and none at our end, I had a pretty fair case of social injustice. I do not think I would have served society by keeping still about it.

I knew the way modern business registered on the

minds of the workers. I saw the ruthlessness of the speculating in industrial stocks when our industries were made the football of Wall Street. I saw the helplessness of the managerial staff which was caught between local necessities based on human needs and capitalistic necessities based on the need to pay dividends on a capitalization which had much of fiction in it. As one manager said to me: "Give us a decent capitalization and we will pay a dividend and do justice to the legitimate needs of the workers." I had in my church men who were working from six o'clock to six, who never saw daylight at home in the winter, and I would have been a fool if I had not supported a change to a more stable industry and a better distribution of the success and comfort available for all participants in the industry. . . .

The message I have sketched above is not the whole gospel. The gospel has also the task of increasing the strength of the individual man to bear the strain of life. This is and always has been the major message but some of the strain of industrial life is unnecessary, some of the social waste is unnecessary, because men have never tried to remove it. When the minister knows, he ought to speak.

—In the *Chicago Church Federation Bulletin*.



# A Sequel to "Sita"

Another chapter has unfolded through the years in the life of the girl-bride, Sita, whose story was eagerly read by thousands in a book of that title written nearly twenty years ago by Dr. Olivia Baldwin. The missionary referred to often in the book and in this later sketch was Mary Kingsbury, who died in December, 1927. Those who were fascinated by the book will revel in this remarkable sequel. It is typical of the "continued story" of our missionary work.

By HATTIE MENZIES

TODAY is "Sita's" son's wedding Day! May twenty-fourth, Empire Day in all British possessions. The wedding invitation came a week but we are too far away to attend so we must just send a wire of congratulations.

As we meditate, a vast train of thought comes rushing through our mind, taking us back through a span of years that has elapsed since the events, recorded in Olivia Baldwin's book *Sita*, transpired. All who have read *Sita* no doubt have wondered what happened to her after she was carried off by her husband and her parents from the boarding school she loved so dearly and where she learned to know Jesus and accepted him as her Savior.

It is very interesting, at least to us in the midst of our struggles, to watch developments of such instances. We wondered with you who read the story just what would be her influence, what could she do or what would she do—snatched away from a good environment as she was, and taken into a household full of idol worship and practices that were so much against the tenets of Christianity.

But listen! I will tell you as best I can what she has done in a few weeks back. For "Sita" still lives, is still a faithful Christian and has visited me many times this past winter. In a most unexpected way she has been brought into our community and I did not know for some time that she was "Sita" of Dr. Baldwin's story. But one day she told me all she had passed through and the detail of her life, so I will let her tell it to you. She said:

"When they took me away from my beloved school and missionary, they took me straight to my home. I saw a crowd they had gathered together to bring me away for they thought the missionaries would protest and try to keep me from going.

"My father was an influential man of good position, and many were only too glad to go with him. As soon as they arrived home they began to parley about what would have to be done in order that I might get back to caste. And what arrangement could be made

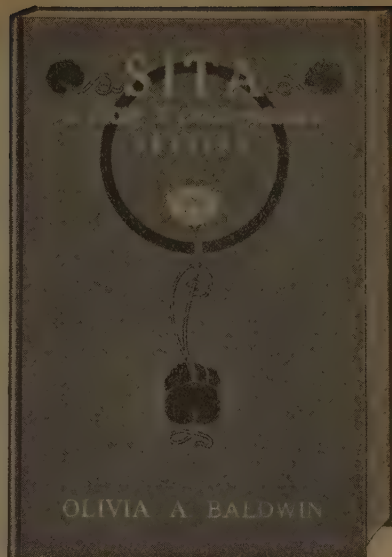
until I should get back into caste, so they would not be breaking caste too. For if I walked about the house, went into their cooking place or touched their dishes or water vessels, they would be outcaste.

"For a long time they discussed plans, ways and means, and finally decided that I must live in one room apart until I had renounced my faith in Christ, and was willing to go to the temple and bow before the gods and partake of the cleansing elements prepared and ministered by the priest.

"Both of these things I refused to do at this time. I simply told them I could not give up Christ, I would never deny my faith in him. They shut me up then, and kept me confined, trying every few days to persuade me to give up and be one with them. But this isolation seemed to make my faith stronger.

"One day they came and took me out before quite an assembly and began to remonstrate with me for giving them so much grief and sorrow in not accepting my 'old faith.' They wept and pleaded with me to give up and not be stubborn. I told them firmly and kindly that I could not do as they wished.

"Then they grew very stern and angry and threatened my life, pushed me through the door and took me to the temple and forced me to bow down before the idols, placed my hands in attitude of prayer and bade me renounce Christianity and swear allegiance to the gods of Hinduism. I arose and stood before them and said fearlessly, for I was not afraid, 'You may take my life if you want to, but you can never take Christ out of my heart. He is there to stay as long as I draw breath, and I shall always obey and follow him.' Again they forced me on my knees and placed my hands in supplication, but I remained firm and would not recant. When they saw it was of no use to say more they took me back home and shut me up again. They were harsh in words but not cruel in



treatment. For this I praised my God. They had burned my Bible and hymn book, but I could sing the hymns and recite passages of Scripture I had learned by heart so I was not unhappy. I trusted on from day to day.

"I arose one morning to be summoned to the general court where all the family relatives were gathered. I wondered if they were really going to kill me when I saw all of them there.

"Finally they said, 'Are you not tired of your confinement? Do you like being alone? Come now, like a dutiful daughter be one with us. Here is your husband, he claims you and it is his right that you should live with him. You must see that things cannot go on like this.' I asked them why they still continued to hope that I would again embrace the Hindu faith, for that could never be. I was willing to live quietly and respectfully with them if they would allow me to do so, that it was they, themselves, that were creating all of the barriers between us. They were hindering our home life; I was ready to be a loving companion and dutiful wife to the one they had married me to. It was in their power to permit me to live in their midst and in no way would I hinder the family life by my worshiping my God and my Christ. Christianity would not harm them in any way. I would continue to pray and sing and they must not try to prevent me. They all began to consult each other about what plan they could have whereby I might live under the same roof with them and not cause the caste people to make trouble for them.

"So they decided that as long as I made no disturbance they would see how things would come out. My father gave strict orders that I was not to be allowed to go out of the house. Some who had drifted in during this conversation said, 'That is easy, just let someone be responsible for her and do not let anyone come here and talk with her. See that no pen, pencil or paper gets into her hands and all will be well.'

"So after a short time all settled down in regular routine, and I was allowed to take my part in the daily household duties. My husband was kind and I tried to let the love of Christ shine through me in all the work and associations of the home.

"Little by little they saw that I held no enmity in my heart toward any of them, that I did all I could to make things as comfortable as possible. They saw that my training in school had been very valuable and that the Christians did not bother them, nor me, so they seemed to grow fond of me and finally took me out for walks. One time we met some of the Christian women and they let them stop and talk with me. As it was just a friendly passing the time of day and asking how they all were they did not get anxious or afraid. However, my father made it very plain that I was not to have any opportunity to go to church or to visit the Christians and missionaries. I felt I must

let my benefactor know how I was getting on spiritually so I wrote her a brief note occasionally, using bits of charcoal for a pencil and scraps of wrapping paper that came into the house, so as not to arouse the curiosity and make them anxious. For I knew that was not wrong for me to do so because I intended to stay and do my duty to my husband and family. I tried very hard to so conduct myself that they could not lose confidence in me nor in the missionaries. One day they consented that I might have a Bible and hymn book so I sent a note to the missionary and she sent one at once. I was very happy and thought I would have no more hard times to live my Christian life.

"But I had not thought of all that might happen. The entire household were very happy when my first baby came—it was a boy and there was great rejoicing, and I was a great favorite now. Then they began doing the things they were accustomed to do according to Hindu faith and as there are a lot of things that are against a faith like the Christian faith, I was helpless and had to submit. I tried to bear all the silent pain when a protest did no good, and just committed my baby to the Father's care.

"When he was three years old a second baby boy was born and they were kinder still. After a while my husband went away for he had received a very good position in a distant city. But as it was not known how long he would stay they decided that he should stay until it was definitely known if he was to be stationed there permanently or not. But he was changed about quite a few times so I remained at home. It was time for the elder boy to have his haircut according to Hindu rites, leaving the long bun at the crown, and this gave me considerable anxiety. All I could say did not keep them from carrying on this custom. It was time for him to begin his education so my father made all the necessary arrangements and bore all expense. My husband only came home occasionally during the year and only for a few days at a time, so I did not see much of him. Later these visits ceased altogether and I have not seen him for more than ten years now.

"After the boys went to school, my mother died and I stayed and kept house for my father. He assumed our entire support. He was kind and began to allow me to have visitors. The Christian women and missionaries came regularly to see me and were a source of spiritual strength. My people now had confidence in me and I tried to keep that confidence. They looked upon me as entirely harmless to the religious observances and did not try to make me participate in them any more.

"The missionary invited us to the Christmas service and we were allowed to go. I was very happy over this. After some time elapsed I was allowed to go to church and life went on very evenly for all knew



decision on the part of the Christians would be used that I would take care of my father. A time of testing came to me when the time arrived for the marriage of my boys according to Hindu rites. Of course it was to be child marriage. I prayed that God would make it possible that this might not be, but it took place and it seemed that he did not hear my prayer, nor did he answer. I did not understand—but some way I just trusted that all would work out right in the end. Of course I knew I had no right to say anything about what should be, or not, for my husband had given no support to either the children or myself, so my father's word was law.

Before it was time for the girl to come to live with the eldest boy, she died and he was free from his child marriage vows. I was glad of this.

He went to high school, and my father thought he would wait a while before he would marry him to the other girl. After my son had passed high school, the father said the time to marry had come and began to make arrangements, but the boy pleaded that he would go to Medical College first and wanted to wait until he finished his course before anything would be said about his marriage. My father was persuaded and so it rested. This I believe was in answer to my prayers.

As soon as the boy had graduated and received his degree, father pressed him to get a wife, but the boy, a man now, stood firmly and said, 'I shall never marry a girl-wife. When I marry I shall have a woman my own age, one that can be a companion to me.' This I believe to be right and what everyone could do. Of course this stopped the matter, for there in Hindu society could they find such a one? It was extremely difficult. True there are some but there were none in our group of acquaintances in Hinduism, and so again the matter was forced to rest as it was.

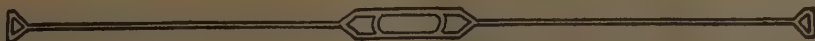
Some time elapsed and then my son was stationed at a very good post in Bilaspur. The government hospital had two divisions, one for women and one for men. This necessitated two doctors—one for each department, a lady for the women and a man for the men patients. The lady doctor sent was from a fine Christian family living on the other side of India. She had prepared herself for medical work among the men of her own people, was clever and capable, in the bloom of her young womanhood. He, likewise, was strong, able and competent in his young manhood. Their interests were the same—both engaged in the great service of relieving pain and suffering—was it any wonder that they fell in love with each other? What else could be expected from their daily contacts and consultations over cases and operations,

especially so when they were congenial spirits. I looked on and soon saw the inevitable was happening. But how a marriage could take place between them I could not make out. He must either become a Christian or she a Hindu. Her faith was strong and it did not seem probable that she would renounce her faith in Christ, so I prayed that she would remain strong and that my son would be one with me and accept Christ also. I knew he had joined a reform group of Hindus, the Araya Samaj, so I was hopeful that he might be attracted to Christianity and was overjoyed when I saw him studying the Bible and reading Christian books. I was glad that he thought reforms necessary to India's progress. He gave up caste and did not object to my eating with Christians, even ate some of their food that they brought for me on different occasions. This was a great concession on his part, so I was very hopeful that he would become a Christian.

"The lady doctor's father came to visit her and spend some time with her. He was a fine Christian pastor of a large city church. Of course at first when he saw the attentions of my son to his daughter he was quite shocked to think that his daughter was so in love with a non-Christian, but as he admired my son for his integrity and right views on national questions, he began to engage him in talk concerning spiritual things and even to have Bible study with him. This has had a good influence and I fully expect my son to unite with the church soon.

"My son was deputized to take a special famine camp work some distance away, so he left us and the lady doctor, who had worked very hard and had worried over the fact that he was not a Christian yet and that she could not marry him until he was, grew ill and we feared a decline. Her father's attitude also had worried her, for he had told her it would not be a good influence for his daughter, a daughter of a pastor, to marry, or be engaged to a non-Christian. So for this reason we came up here for her health. I am confident that my son will be baptized the last of April or the first of May. He will at that time cut clear of my father and all his family, but I do not think they will make any fuss about his becoming a Christian now."

True to Sita's surmises, her doctor son was baptized and then the public announcement of his engagement to the lady doctor took place and now comes the wedding on the twenty-fourth of May. I know the mother's heart is very happy that one of her boys has confessed his faith in her God and accepted Christ as his Savior. What a wonderful life of faith she has lived, and through what a lot of dark days she has come triumphant!



# A Memorable Day with Our Mission in Porto Rico

By D. J. FLEMING

Union Theological Seminary, New York

IF ANYONE needs a sure and skillful chauffeur who can negotiate the most sudden and sinuous mountain curves at a speed which makes one wonder that the four wheels hold to the road, let me recommend C. Manly Morton of Rio Piedras, Porto Rico. And for a calm associate on the front seat as well as a most bountiful and gracious hostess, let me recommend his wife. Mr. and Mrs. Morton were taking three visitors over the district of the Disciples of Christ mission—a district that proved to be the most beautiful among all the delightful mountain views which we saw in this island. It is said that when Columbus was asked by King Ferdinand to describe the newly discovered island, he thought awhile and then crushed a sheet of paper, saying that this was a picture of the surface of Porto Rico.

But Mr. Morton stands for something more to us than a good chauffeur. As we passed from town to town we could see the visible results of the lamentable earthquake of September, 1928. Whole aspects of nature had been changed. That so much reconstruction had been accomplished is a token of the hope and the courage of the Porto Rican. We saw no evidence of discouragement as a result of this momentous disaster. And yet did

As a delegate to the Evangelical Congress at Havana in June, Dr. Fleming, well known professor of missions at Union Theological Seminary, New York, and author of several missionary books, went by way of Porto Rico where he had two weeks of interesting inspection of missionary work there. "No one was more cordial or helpful than Mr. and Mrs. Manley Morton of your mission," he writes. The accompanying article comes unsolicited from him as a tribute to our work and workers in that island.

it not work for good? More than one pastor expressed regret that his church structure had stood, for all about were improved buildings springing up!

The planning and direction of this reconstruction in church building was in the hands of Mr. Morton and V. C. Carpenter, and you would have rejoiced to see what your special gift of \$50,000 is doing. In many places we could see voluntary service being rendered by the congregations, stimulated by your subsidy. In Corozal the mission had given the materials and one carpenter, while the church is doing the rest of the work. Teachers and other young men work several hours a day and on Saturday. Special attention was being given by Mr. Morton to providing separate rooms for church school

classes in the new buildings. Plans have been worked out by which in an inexpensive concrete building there could be the rooms for classes besides the main auditorium. This is bound to help the educational side of the church's work.

On this day of visitation we also saw another of your missionaries in this area, Laurence Granger, in his home with its lovely outlook over the hills, and heard of his work with boys and of efforts to stimulate the rural work of churches.

A third thing which awakened enthusiasm was the strategic part being played in the development of the whole mission of Porto Rico and even of other parts of the Caribbean by the Union Evangelical Seminary at Rio Piedras, in which the Disciples of Christ supply the professor for the increasingly important subject of religious education. I wish every supporter of Disciples of Christ work there could feel as we did the way in which the formative influence of the Seminary is creating a new and efficient ministry. They certainly have demonstrated that they deserve the buildings and equipment which are planned for the recently secured site. Funds for the needed advance would not remain lacking if people could only see the central place in Porto Rican evangelization which this institution holds. Imagine a land with a remarkable spirit of cooperation where seven different denominations join in supporting this Seminary. Each of the communions should pride itself on this fine exhibit of cooperative work. One of the greatest mistakes made by mission societies is to lose interest in an institution simply because it is not wholly under that board. From one standpoint we should be more proud of a successful progressive cooperative work in which we share. Certainly this day of travel through your area made me feel like congratulating the Disciples of Christ for their share of bringing Porto Rico to the highest self-realization in Christ.

Our  
Toa Alta  
Church,  
Porto Rico



... The Christian spirit makes a great contribution to the democracy of Christ. It recognizes the worth of every individual—not simply of those apparently most favored. It recognizes without disparagement the gift of every individual and seeks to develop the gift to the utmost. May God help me today, in the judgment of other peoples, to understand this truth. Let me despise no group which God has made.

—*Marks of a World Christian* by FLEMING.



# The Funeral of the Father of the New Chinese Republic

By C. A. BURCH



The Mausoleum of Sun Yat Sen as seen from the rocky background of Purple Mountain. The marble dome of the sepulcher, the marble and granite structure of the outer chamber with its blue tiled roof are dignified and impressive

THE funeral obsequies of Dr. Sun Yat Sen occupied one entire week in May, 1929, during which time the whole nation of China was united in a fitting respect to the late leader.

Paul Stevenson, formerly of our Peking Hospital, now of the Peking Medical College, who embalmed the body of Dr. Sun four years ago and had complete oversight of its transfer to the mausoleum, was one of the two foreigners who accompanied the funeral train, the other being Mr. Cohen for many years personal physician of Dr. Sun.

Representatives of the Christian churches of Nanking were present at the funeral and placed a wreath in front of the casket in token of respect. On May 29, members of all the churches in Nanking gathered in the number of 900 gathered in the Memorial Chapel of the University of Nanking to take part in a Christian funeral service. The service was presided over by Pastor Lee Yao-tung of our Tower Church. General Chang Chi-ling, noted for his Christian character, gave the main address on the need for Christian men and women to carry out the principles of Dr. Sun in their lives. Dr. David Yui of the Y. M. C. A. spoke on the Christian character of Dr.

the East but the arrangements were simple indeed when compared with those we have witnessed during the past few days. When one thinks of the eight special trains which traveled all the way from Peking to Nanking, a distance of 800 miles; of the thousands of school children, city fathers, small officials and party members who waited long hours on the decorated platforms of every station from Peking to Pukow, standing in attitudes of silent respect as the trains passed through; of the ten thousand special representatives who viewed the body as it lay in state at Central Party Headquarters; of the thirty thousand people from all parts of China and foreign countries and from every walk of life who took part in the final funeral procession, accompanying the hearse on foot for a distance of five miles and standing in silence on the side of Purple Mountain while the body was laid to rest in the magnificent mausoleum costing nearly a million dollars, one realizes that the incidents of this last journey comprise one of the greatest tributes ever paid to any national leader.

As one pauses to consider the events of this memorable week and to estimate the effect of the life of Sun Chung Shan on the future of this great nation the words everywhere emblazoned on station platforms and memorial arches again come forcibly to mind, "Spirit never dies," "Ideals live forever."

## Cancrum Oris or Ulcerative Stomatitis

THE other day a boy of eight was brought in who seemed to be in for the dreaded cancrum oris, or gangrenous ulceration of the cheek and gums. They claimed they had taken him elsewhere and help had been refused, though one cannot believe all that is told him. However the Indian practitioner is sometimes loath to take up what seems to be a hopeless case from the beginning.

We went right to work on the case and in four or five days the swelling was down. It turned out to be the less dreaded ulcerative stomatitis, though in this case it did not get a chance to ulcer. We told the friends and relatives concerned that we are willing to help, no matter what the trouble may be, and praise and blame are all in the day's work.

Our hospital record for last year is as follows:—

Mary McGavran Hospital 3,781 new cases and 18,405 treatments.

Boys' Boarding Hospital 1,245 new cases, 6,877 treatments.

G. E. MILLER.

Damoh, India.

**WORLD CALL WEEK**  
October 6-12

Perhaps nothing quite like the last day of the great leader has been seen in history. The writer was in San Francisco when the train bearing the body of the late President Harding left for

# High Lights From Our Colleges



Paul E. Becker

## Sermon Prize Winners

ONE of the interesting items on the program of the Board of Education at the National Convention at Seattle was the public awarding of the prizes for the best Education Day sermons submitted. This was the second year of the contest. In addition to the honor of first, second and third awards, the winners received a cash prize recognition of \$25, \$15 and \$10 respectively. A committee of three acted as judges on the sermons without a knowledge of their authors. Each one of the judges graded the sermons individually without consultation with the others.

The first honor was given to the sermon submitted by Paul E. Becker, pastor of the Christian Church at Newton, Iowa. Mr. Becker is a native of Illinois, was graduated from Drake in 1913, and held pastorates at Whitten, Oelwein and Knoxville, Iowa, before going to Newton, eight and one-half years ago.

The second prize was awarded to Arthur G. Bell, pastor of the Mount Hope, Kansas, Christian Church. He is a native of Kansas and was graduated from Phillips University in 1923.

M. Elmore Turner, pastor of the Takoma Park Christian Church, Takoma Park, Maryland, was awarded third prize. He is a native of Richmond, Virginia, and was graduated from Lynchburg College in 1928, as valedictorian of his class.

It will be observed that all three of the authors of these prize sermons are among the younger men in our ministry. They merit our heartiest congratulations.

## Alexander Campbell's Library

Bethany College has in its library a collection of which every Bethian and indeed every Disciple of Christ may be justly proud. This is the library of Alexander Campbell. At the present time in the college library there is a case of at least four hundred books from the Campbell Mansion, some of which were

brought to this country by Thomas Campbell. The case for the books was donated by Argyle Campbell, grandson of Alexander Campbell, who lives in California.

There is, however, a smaller collection of Campbell books which is much more valuable. This collection contains a number of rare volumes. Here is found a faded Latin Bible printed in 1581, a Latin Theological Book printed in 1698, and an Old English Bible, one of the very earliest copies of the King James Version, printed in 1615. Yet even more valuable and interesting is the original manuscript of Alexander Campbell's Translation of *The Acts of The Apostles*. In this time-worn notebook we find the preamble and commentaries written in Mr. Campbell's own hand, and the translation carefully copied by his amanuensis or scribe, Archibald Campbell.

This collection of books with intricate Greek and Latin sentences is a standing proof of the scholarly ability of the owner, a lasting monument to Alexander Campbell.

## College Banquets at California Conventions

California Christian College sponsors each year in connection with the state conventions of the Christian churches of California an All-College Banquet, at which gather for an hour of splendid fun and fellowship, alumni, ex-students and friends of our institutions of higher learning. The first of such banquets was held during the Southern California Con-



Arthur G. Bell

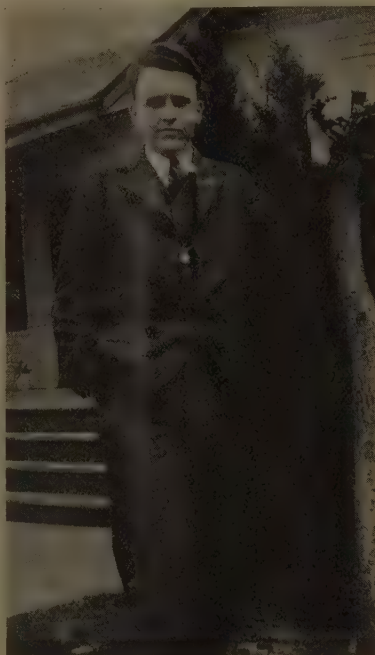
vention at Long Beach in July, 1919. Last year it was decided to hold the banquets each year in honor of one more of our colleges, and Bethany College was the recipient of first honor. This year at both the Northern and Southern California conventions, held at Sacramento and Long Beach, respectively, during the month of July, the All-College banquets were in honor of the grand college of the brotherhood—Transylvania College.

All decorations were in Transylvania colors, crimson and gold; Transylvania songs were sung, and Transylvania graduates and former students were given the seats of honor.

The Bible College of Phillips University, Enid, Oklahoma, is gradually and steadily approaching its ideals in high academic standards for its faculty members. Professor W. E. Powell, who has been "Visiting Professor" at Yale University for the past year, has received the Doctor of Philosophy degree. This makes four members of the faculty having the Ph.D. degree. Three members lack only their theses.

Walter C. Gibbs for seventeen years professor in the Bible College of Missouri at Columbia, has been elected professor of Church History and Pastoral Theology in the College of the Bible at Lexington, Kentucky. Professor Gibbs has been a pastor and with his long teaching experience is particularly fitted to give valuable assistance in the training of Christian leaders. Professor D. Troxel will head the New Testament department in the same school.

Three foreign countries, 14 states and 111 Indiana towns were represented in the Butler University summer school. This represented a total of 658 individuals enrolled. The registration of the entire student body at some time studied at 59 colleges and universities before entering Butler.



M. Elmore Turner



# Items That Made News Last Month

UCH interest centered in a Conference of One Hundred Women of the Presbyterian Church, S. A., which was recently called and out how the women of the regarded overtures, which, if passed, make women eligible as ministers and elders, thus enabling them to have a in the conduct of the church other in the local congregation. Another for discussion at this conference the enlarging of the women's missionary organization by giving entrance Boards of Christian Education and ons, thus enabling other women in church to find lines of activity.

the last dozen or more years there been in all denominations a growing ing that women, who now have equal with men in political and social life, not satisfied with their subordinate ion in the church. For years many leaders have definitely announced their ction that this "disability" of the n should be removed. In several minations this has been done, includ- he Congregational, the Northern Bap- Disciples of Christ, Christian, United hren and Friends.

was evident in the conference that majority leaned toward equal status women. Not a woman present wanted a minister or an elder; not a speaker demanded rights, yet again and again is brought out that the young people ne church wished no sex inequality; many brilliant Presbyterian young en were going into other denomina- where they could be ordained as min- s; that there were many places in the byterian church—especially in remote ities and on the mission field—where men were available or even prepared office as pastors or elders and churches d not be organized, or the church's fits given, while strong women, well ified for such office, were there and e women, in nearly every instance, had me qualified for such work through training they had received in the mis- ary society.

ut always the basic reason for the ion of the conference was the future eration. It was felt that personal ions must be laid aside for the sake he young men and women who, through r young people's programs, are already king together in the churches with no ight of sex lines.

s a result the conference voted with dy a dissenting voice, to recommend General Council that the overture to e women eligible as ministers and rs in the Presbyterian Church in the ited States of America be presented to ral Assembly. The overture has been sented to the Assembly where it went ough without debate or argument. It s goes down to the fall and spring sbyteries for action and the next Gen- l Assembly will report the decision.

## Mosques

It has been estimated that there are fully 10,000 Moslems of various nationalities in London who, for some years, have cast envious glances at the Paris Mosque, near the Jardin des Plantes, for London has no official place where Moslems may worship.

A movement has now been started by 5,000 Moslems—principally from India—who yearly visit the British metropolis, to build one, and negotiations are pending with the owners of the former Hammerstein Opera House in the Kingsway, near the French Palace Building, which, it is

cost of this is estimated at \$3,000,000 to \$4,000,000. In addition to preventive and reparative work there will be provision for the training of dental hygienists for service in public schools and industrial establishments. The immediate aim of the foundation is to provide such clinics for New York, but its avowed ultimate purpose is "the promotion through charitable and benevolent activities of the well-being of mankind throughout the world."

## Giving

Statistics have recently been compiled showing the giving for Foreign Missions of all Evangelical churches connected with the national cooperative missionary organizations. The total for all countries of the western world were, for 1927, \$56,909,485. For United States and Canada, \$31,346,972. The figures for the United States and Canada for 1925 were \$38,927,339 and for 1926 \$35,000,000. Great Britain gave in 1927, \$11,500,000.

## Negroes

Affiliation of three outstanding Negro colleges in Atlanta, Georgia, Atlanta University, Morehouse College, and Spellman College, in a university plan which will make Atlanta a center of education for Negroes in America was announced recently by Dean Sage, president of the Board of Trustees of Atlanta University. Dr. John Hope, president of Morehouse College has been unanimously invited to become president of Atlanta University.

## Y. W. C. A.

The widespread activity of the Young Women's Christian Association, which owns \$66,000,000 worth of property and spends \$26,000,000 annually through local associations, is revealed in the association's report for 1928, released last month.

Including its college work, the Y. W. C. A. consists of 1,133 organized associations, of which 969 are directly affiliated with the national organization. It is at work in thirteen foreign countries.

The association last year found work for 161,174 girls and entertained 114,000 at its recreation camps.

## Taps

Charles Sumner Ward, a prominent figure in the Young Men's Christian Association for thirty-five years, who led movements whereby hundreds of millions of dollars were raised for philanthropic work, died recently in his seventy-first year.

Mr. Ward, who entered Y. M. C. A. work as general secretary at New Britain, Connecticut, in 1894, was credited with originating the "drive" method of raising contributions, short, intensive campaigns replacing the older methods of solicitation. His first effort of this type was tried out at Washington in 1905, when \$90,000 was raised in ten days. Since then more than \$100,000,000 has been raised for financing association buildings.

## The Soul of America

By E. GUY TALBOTT

America, your soul has not been sold

For sordid merchandise or paltry pelf,

And those speak false and know not your true self,

Who say your soul is bartered for base gold.

Your heritage foretells a destiny Not based on gold but service to mankind;

As in the past, oppressed still in you find

A place where each is king and all are free.

America, you have the heart of youth;

The spirit of romance dwells in your soul.

Your trade and commerce rest upon the truth

That each must live as part of a great whole.

Reveal your soul that all may see and know;

Let no defamer call you base or low.

—Woman's Home Missions.

said, could be converted into a mosque with very little expense, and from a minaret of which the Muezzin could call the followers of the prophet to prayer four times each day—just as is done in Paris.

The plans already completed show a copy, particularly the interior, of the Paris structure; numerous cascades with water flowing between lines of tropical plants, and the walls covered with a profusion of mosaics representing quotations from the Koran in elaborate framing. But the Paris Mosque has some things which the London one will not possess—a Moslem institute, a medical dispensary and a restaurant, where both Turkish and Arabic viands are dispensed.

## Well-Being of Mankind

The first project of the newly created Murry and Leonie Guggenheim Foundation is the immediate building of a free dental clinic for children in New York City. The

# Missionary Organizations

## Woman's Society

1929-1930: *Witnesses to His Power*  
 October Topic: *Witnesses to His Leadership*  
 Worship Theme: *God is Eager to Give Power. What Kind Did Jesus Choose?*  
 Luke 4:1-13.

## Young Matrons' Society

1929-1930: *Gates of the Nations*  
 October Topic: *Gates of Friendship*  
 Worship Theme: *Qualifications for Friendship.* John 15:12-15

## Guild

1929-1930: *Comrades of the Way*  
 October Topic: *Comrades of Youth*  
 Worship Theme: *The Spiritual Quality of True Friendship.* John 15:12

## Witnesses to His Leadership

EVERY life follows some leadership. Consciously or unconsciously we have an ideal which directs our thinking and controls our doing. How important it is, therefore, that we deliberately choose the best leadership possible. "As the fountain from the hidden spring, so issues man's life from the secret recesses of his heart. All that he is and does is generated there." Whose image, what ideals live in my heart? If we are to fulfill our high destiny as Christ's collaborators, we shall have first to acknowledge his leadership in our own lives and then, by word and deed, witness to others concerning that leadership.

The most wonderful leader of men that the world has ever seen is Jesus. We profess to be his followers but so many professing Christians are but half-hearted followers. Christ himself taught the futility of such divided interest. "He that is not with me is against me," he said, "and he that gathereth not with me, scattereth."

A young society woman in a certain city, wearied with the empty life of pleasure-seeking, went to church one Sunday morning for the first time in years. Jesus was presented that morning from the pulpit as the Friend of friends. The young woman was converted. She went home with such joy and high resolution in her heart as she had never before experienced. But as she began to try in succeeding days practically and really to follow him, there was much to discourage. The necessity of abandoning old ways became imperative, as insistently he called her to service for others. Incredulity, then ridicule from former companions tried and tested her loyalty to Christ. But through difficulty she continued to follow. Four years passed. The girl no longer had time or taste for bridge, dancing and night clubs. She was too busy assisting in a Social Settlement House in the great city where she lived. Two friends, former companions, were with her. Three lives had been saved to service because of this girl's sincere following and witnessing.

The influence exerted by any life depends upon its own leadership. Someone has said, "The fine art of living is to draw from each person his best." It might be added that we can never accomplish this until *we* are living *our* best. Are we allowing Christ to lead us? Do our lives witness to his leadership?

"Oh, Lord and Master of us all,  
 Whate'er our name or sign,  
 We own thy sway, we hear thy call,  
 We test our lives by thine."

—LUCY MAPES.

## The Bilaspur School for Girls

BURGESS Memorial Girls' School, Bilaspur, India, founded by the Christian Woman's Board of Missions and named in honor of Mrs. O. A. Burgess, for many years president of that organization, has been for a number of years under the direction of Miss Emma Jane Ennis who went out to India from Canada and was educated in Hiram College and the University of Michigan. She is supported by the woman's missionary society of Central-Woodward Christian Church, Detroit. A handsome new building was dedicated in July, 1926. The money for its completion was given by the state of Michigan, as the Golden Jubilee offering. The Indian people are greatly delighted that such a

building should be erected in their midst and one old Indian gentleman expressed himself to Miss Ennis in this way: "Do you know what I feel like every time I see this building? I feel like praying."

This is the only normal school for girls in the Chatisgarh-Bilaspur-Mungeli district, and there are girls in attendance from several other missions in Central Provinces. The normal school is well organized, kept up to government standard in every respect, and all of the Indian teachers have had special training for this particular work.

Last year all the second year students of the school and ten out of the twelve first year students, passed the government teachers' examination.

The purpose of the school is to train

the abler girls of our mission to become good Christian women—wives, mothers, nurses, teachers, members of the Indian church; to educate them to the extent of their ability; to keep them thoroughly Indian and make them thoroughly Christian in short to prepare them to occupy happily and efficiently whatever station in life they may be called upon to fill.

NOTE: Articles on the Burgess Memorial School for Girls may be found July, 1927, WORLD CALL, page 32, and the September, 1927, number, page 40.

"A Sequel to Sita," in this issue of the magazine, on page 25, is a true story of one of the students of former years of the Burgess Memorial Girls' School.

"A Living Link Between the Home and Foreign Fields," page 5, will be helpful.



# Programs for October

## Circle

unmarried young women 18-24)  
1930: *The Road of Strong Hearts.*  
Topic: *Highways or Byways?*  
Worship theme: *Miracles of Transfiguration.*

## Where Are Your Blind Spots?

"Color blindness" persists because we only look at people of other races as individuals but as part of a group in past generations has been backward and undeveloped.

\* \* \*

We cannot afford to be color blind if we are to share in the great engineering of human progress. The mosaic of human personalities of our social structure must be recognized and properly evaluated. It is the narrow provincial mind which today is unable to see the world through the eyes of many races. To one who is only overcoming his prejudices by experimentation there comes a freedom of sense of world citizenship which was previously impossible to imagine.

\* \* \*

He is not confined to India. "To be a person a certain unchanging life is merely on account of his race or is essentially to adopt caste." We have the caste system in America, though not in an extreme form.

The idea of keeping certain peoples in their place" is neither the idea of race nor the religion of Jesus. To be neighborliness means not *limit* but *unity*.

\* \* \*

Suppose someone long ago had clamped his hands on our ancestors "in their place," where would you be now? Or where would Mr. Phipps be, or President Hoover, or Mr. President Coolidge?

\* \* \*

Historic perspective is of extreme importance in accurate seeing. Historic perspective is usually important for a clear understanding of the places different races hold in civilization. It will help to modify our prejudice.

\* \* \*

The white race was not the first one to be civilized. Our ancestors were savages. The Chinese had attained a high degree of civilization. We must take into account the sweep of thousands of years when we think of our race in relation to others.

\* \* \*

**Youth Adventures With God**  
This book, from which we select our themes for this year, is now from the publisher. If you have not placed your order yet, do so at once. This will provide a copy in ample time to plan your service for October.

## Senior Triangle Club

(For boys and girls, ages 15-17)  
1929-1930: *A Good-Will Flight.*  
October topic: *The Take-Off.*  
Worship theme: *Miracles of Transfiguration.*

## Our First Stop

The French Acadians of Louisiana came originally from Nova Scotia. In 1760 the English removed them for political reasons, distributing them among the colonies. The people in this section of our country being French were sympathetic and friendly, so this particular group settled in Louisiana.

\* \* \*

The people are employed almost entirely in rice and cotton fields, a few engaged in trapping.

\* \* \*

The older people speak an Acadian French mixture and are strongly prejudiced against the English language. Only about ten per cent of the people above fifteen years of age speak English or even possess a working understanding of it.

\* \* \*

Our mission is located in the midst of 30,000 people, one group of the 350,000 French Acadians in Louisiana and more than 5,000 have been baptized in 12 years.

\* \* \*

We have twelve churches with a total membership of 809. The staff of the mission consists of Evariste Hebert, John Newman and Miss Ann Zigler. Mr. Hebert and Mr. Newman are both French Acadians.

## Intermediate Triangle Club

(For boys and girls, ages 12-14)  
1929-1930: *Trails of Discovery* (Among the Japanese).  
October topic: *Jesus, the Light of the World.*

## Trails of Discovery

### Among the Japanese in Their Own Land and in Ours

Suggestions for worship, the program period, games for the fellowship hour, and service activities; three studies related to our work in Japan and that carried on among the Japanese in certain parts of the United States. Order your copy of "Trails" so that you may have it well in advance of the October meeting.

### Find Out

1. What and where Japan is.
2. What makes up Japan proper.
3. The size of Japan proper, comparing it with our own country.
4. The population of Japan.
5. Location of the six largest cities.
6. What and where Fuji is.
7. What we share with Japan.
8. What Japan shares with us.
9. The names of three of our missionaries in Japan and the work for which they are responsible.

\*NOTE: In discussion of 3 and 4 use an outline map, coloring Japan and corresponding section of United States to make more vivid the comparison. The size is practically that of California, while the population equals almost one-half that of the United States.



Girls' typewriting department, Christy Institute, Osaka, Japan. John C. Erskine at Japanese typewriter, Mr. Fushima, W. H. Erskine

# Devotional Study for Women's Societies

OCTOBER: God is eager to give power. What kind did Jesus choose? Luke 4:1-13.

By MAY F. FRICK

**L**IFE is power. What kind of power does a man choose, is answered by another question. What is he doing with his life? What use is he making of his time, his mental vitality and his heart energy?

Forty days in the wilderness seems a long time for a man to spend who has but three years in which to do his life work. Jesus had just been recognized by his Father and approved by him in an extraordinary way. What did it all mean? To whom now should he go for guidance as to the next step to take, and the best course to pursue? Just what should he do with his life? What use should he make of his time, his thought and his energy? From early childhood, he had been interested in the deeper things of life. He had wanted to know more about his Father, God. He had sought to learn all that men could teach him but this was not enough. It did not satisfy him. Much that they said about him and more that they left unsaid seemed unfair to his Father. But still more was he distressed by the relationship to his Father which their actions proved. He must know him better than they if he would carry on his work, if he would correct the false impressions made, if he would give people a chance to know God aright—as he is. This was to be his life work.

Not only through his growing years did he "advance in wisdom and stature and in favor with God and man," but likewise in years of earliest manhood, through discipline of daily toil and responsibility in the home, Jesus had been preparing himself for the hours of crisis. He came, fit in body, mind and soul, to make right decisions in preparation for the greatest life ever lived.

What were some of his temptations? He knew he had power, unusual power of different kinds. Jesus had come to his Father, so burdened with the physical suffering about him, he may have wondered if he could do better than to spend his time feeding and healing the people. But ere he left his Father's presence, doubtless, he was reminded of the words of the Psalmist "Thou hast made him but little lower than God." At least, he saw clearly that "man shall not live by bread alone" and he knew that it was a heart of tenderest compassion that had decreed that the kingdom he came to establish should be not merely a material one but a spiritual kingdom, thus embracing all of a man's life.

Now came the test. He himself was hungry. Even though he had decided not to encourage his followers to turn stones into bread, whenever they were hungry, why should he not do it? He was their leader, why not make himself an exception? But he came to live out his Fa-

ther's will before all people that they might also desire it. Here we see his invincible power as a true leader. He placed before his people no ideals which he, himself, had not already accepted or was not ready to incorporate in his own life. He knew that men sometimes would forget that they were made in the image of God and would sell their divine inheritance for a mess of pottage, but he knew it would never satisfy them. By the help of his Father and the power of his work, he won the battle.

Sometimes, the possession of authority makes men and women inconsiderate or even merciless. Here was this young man, full of vigor and enthusiasm for the establishment of his Father's Kingdom in the earth. How could he be expected to be patient with the slow of heart and of mind, so slow to grasp divine ideals? Why not use the authority which he knew, as the Son of God, he possessed, and compel men to do his Father's will? But he knew his Father had a different plan. It was not to MAKE folks do as he desired, but to make them WANT to do thus. And so he chose to make the life of inner beauty, unselfish joy and abundant power, which the Heavenly Father planned for his children, so real to them that they would give all to possess it.

But was there not some other way to gain the leadership of his people and yet by which he might escape the bitterness and misunderstanding of the three hard years ahead, overshadowed as they were by the cruel cross at the end? He had power as God's son. Why not display it? Would not God protect him, no matter what he did? But again the remembrance of his Father's way of winning the world unto himself "not by might nor by power but by my Spirit" haunted him. He had spent long enough in his Father's presence to know that he could not establish the kingdom on the cheap leadership of his fame as an unsurpassed wonder worker.

Now Jesus dared to stand for the truths which he had learned of his Father. He chose the power to enter fully into every human experience of suffering, to know what cost men and women would pay in the struggle to keep their souls white, that for such a struggle, he might make available to every human creature sufficient power to insure unmistakable victory. For he chose not only the power to live out before the world, the beauty, the charm, the joy, the winsomeness of the spotless life, the everlasting life; but he chose the power to still and strengthen men's feverish souls and deliver them from weariness of conflicting motives and emotions and to set their faces toward a steadfastness of purpose, a joyous hope and an abundant confidence in him.

He who knows the pangs of hunger enters today with tenderest feeling into the

need of China's famine stricken millions and into the poverty of India whose hungry multitudes outnumber all of North America's well fed population. His loving, understanding heart cannot be indifferent to the suffering of body, mind or soul of any individual, race or nation. He calls us to share in fellowship with him every man's sorrow and sin. I would teach us to love as he loves, then he dares to leave his waiting work in our care.

Make us strong to see through the world our eyes the need of the whole world.

## On the Edge of the Jungle

By H. M. Reynolds

**W**E HAVE just started our work at Kotmi, on the edge of the jungle in India, but it grows more interesting every day. We do not have time to be lonesome, for there is too much doing. We don't even have time to study, read, or write the letters which we ought to, so I guess we will not get lonesome. We love the place and love our work. I have been off in the jungle fourteen miles from any other white person, and with people worshipping ghosts, animals, and many Hindu gods, and animals such as the cobra and chicken, and fearful of every wild thing that blows or disease that comes or misfortune that falls, that in these there is an evil spirit—to be in the midst of this to tell the story of Jesus and his love gives one a real sense of his responsibility and opportunity. We have had some very interesting experiences in this short time. I think that in the years to come there will be a great change in this district around Kotmi, and many I feel sure will become Christians.

We are very glad indeed that we can follow Mr. and Mrs. Neils Madsen in coming to Kotmi, and we realize that they have done much. In the years here they have built the foundation necessary for the station besides the work they have done in the villages, and this means a lot. It gives us an opportunity to set our mind to the task of preaching the gospel, healing the sick, and doing educational work as much as we can.

If the people at home could know how great the task is and what a tremendous change is brought about in the hearts of those who hear and listen to the message of Jesus, they would give to the power of suffering, for it is the task and purpose for which Jesus gave himself to the cross. We must stand by, we must hold the ropes, we must not fail him who has done and given so much. He beckons us onward, not backward. For the sake of our Lord Jesus Christ we must go.

Because Jesus Christ died for all races everywhere, and because his religion is a social religion, his followers cannot be satisfied with asking for the supply of their own needs; they must concern themselves about all mankind and pray for all mankind.—A. McLEAN in *Intercessory Prayer*



## Echoes From Everywhere

### It Is In the Shade

ough we are staying down at the  
through the heated season we have  
yet felt the heat very much. One  
ing it was 110 degrees at 8 A. M.;  
then I have not kept track for it  
to make one feel the heat more  
he knows it is registering high.  
we are busy and happy the heat  
its power to make us uncomfortable.  
Daily Vacation Bible School is in  
ss and the children are making  
paper flowers, brooms, quilts, and  
reatly interested in dramatization of  
stories. We are having an insti-  
for women the last of June.

HATTIE MENZIES.

dra Road, India.

### us Ideas of

were sitting on a veranda one morn-  
a certain village giving a Bible  
to some people, when a leper  
n came up and joined the crowd.  
ad but to look at her once to know  
she was a leper, the toes and fingers  
mostly gone and there were some  
The people took no notice of her  
nce although she came near. They  
all around her. In a few minutes  
children came up. They were several  
from the others. But one after an-  
of the crowd spoke up, motioning at  
ame time for these children to get

I knew of course and understood, for  
e this often. These were the sweeper  
ren. They were the untouchables.  
ugh they were as clean physically  
ay of the others yet were they un-  
ones. India is not afraid of filth,  
disease or sin. The inward man may  
e, but the outward man must be pro-  
d. He must keep up appearances,  
his is his caste and social position,  
a must be maintained at all costs.

MYRTLE FURMAN.

th, India.

### rest Grows in ch Fields

uring the past year Evariste Hebert,  
evangelist in the French fields of  
siana, has preached 478 sermons and  
had 208 additions to the church. In  
Ford car which is supplied him as an  
in covering his various preaching  
ts, he has traveled the past year 27-  
miles. He reports growing interest  
ywhere.

### Children's Library Wide Circulation

he rapid growth of the only commu-  
children's library that is maintained  
the church, has been phenomenal.  
istrations have reached the 800 mark  
each month shows a circulation of  
1,000 books. The church is serv-  
the town in a big way in awakening  
ision for a library.

GRACE WALTZ.

lymouth, Pennsylvania.

### Training Indians For Good Citizenship

The girls at the Yakima Indian Chris-  
tian Mission have learned to do all man-  
ner of housework while the boys are  
working on the farm. It has done them  
good to learn to work with their hands.  
The products of the farm are becoming  
greater each year. A herd of good dairy  
cows is being developed now.

R. A. MACLEOD.

White Swan, Washington.

### African Work Interests Boys

We are in the midst of the Vacation  
Church School with an enrollment of 462.  
There are six churches cooperating in it.  
I have a missionary project under con-  
struction. We are building an African  
Village with a series of huts seven feet  
high and a corral four feet high all  
around it. There are forty-eight boys  
working on it. As soon as the village it-  
self is completed they will make clay  
skulls and bones to represent the remains  
of a cannibal feast. At the closing night  
of school we are going to have a mission-  
ary visit to the village and from then  
on the boys who are now cannibals will  
become good boys and go to the Sunday  
schools. They are taking a great interest  
in it.

ALDIS WEBB, PASTOR.

First Church, Richmond, Calif.

### Missionary Society In Africa

Our group of women at Lotumbe meets  
once a week and our programs vary.  
Sometimes the women choose their own  
speakers and after the Scripture lesson  
is read and talks given by those chosen,  
the meeting is open for any who wish to  
take part. Sometimes we have a purely  
missionary program and sometimes the  
talks are given by the wives of visiting  
evangelists. The women are quite faith-  
ful in giving their offering, and we are

## Hidden Answers

1. What do you know about the man featured on the frontis-  
piece?
2. Contrast the cost of warships  
and churches.
3. Tell in brief the story of Dr.  
Myrtle Smith.
4. What new buildings are on the  
way in Los Angeles?
5. Where does the home missions  
department expend its funds?
6. What state won the loving cup  
at the Christian Endeavor con-  
vention?
7. What is the second Sunday in  
September?
8. What do you know about  
"Sita"?
9. What notable funeral was re-  
cently held in China?
10. What is Flanner House?
11. Who has recently died in Ba-  
tang?
12. Who goes to Transylvania in  
September?
13. What do you know about Dan-  
iel Taylor?
14. What do the dates October 6-12  
mean to you?

now supporting two evangelists and their  
wives. We have about 100 women on the  
roll.

TOBITHA A. HOBGOOD.

Lotumbe, Africa.

### Maddens Are Bereaved

Word comes of the death, June 29, in  
Portland, Oregon, of John Harvey Mad-  
den, eldest son of Mr. and Mrs. M. B.  
Madden, formerly missionaries in Japan.  
In addition to his parents, he leaves to  
mourn his loss a wife and three small chil-  
dren, three brothers and a sister. Harvey  
was born in Japan.



—T. A. Hobgood.

Woman's missionary society, Lotumbe, Africa, with the pastor of the church

# What, Where, When and How?

A Guide to the Use of Missionary Materials and Methods

## Calendar Ahead

**W**ITH September comes the very necessary planning for the fall work, with at least a tentative missionary education program for the year. Two days are especially to be noted in the church school:

Promotion Day—September 29.

Rally Day—October 6.

In the church may be noted the following:

Church Erection and Home Missions Day—September 29—which may be observed with special sermons, songs, five-minute talks, etc. Material suited to the subject will be found in this number of *WORLD CALL*.

*WORLD CALL* Week—October 6-12.

## All the World's Our Stage

It is our purpose to suggest here various plays which are suited for production in church services or smaller groups. From time to time as they are received in the office new plays will be called to the attention of our readers. Individual attention will be given to those writing us about specific needs along this line.

*World Call* Week Play: *The Torch of Light*—Mary B. Butchart.

A Home Missions Play: We recommend your consideration of four fifteen-minute plays included in the pageant *America Grows Up*. These may be given with the surrounding pageant, but would be very effective given alone. Each is independent of the others. Price, 25c.

## Missionary Materials and Methods

It is becoming increasingly popular for churches to undertake the study of some one of our mission stations, in which they arrange the materials according to age-level interests, and have every department of the church studying some phase of the country or work. This is usually accompanied by the making of models of station buildings, maps, posters, and displays of various sorts. It often ends with a general display of all work done and a program of talks, dramatics and music.

For those churches wishing to undertake a study of this sort, materials will be provided on our work in the Philippine Islands. Bibliographies, floor plans of station models, suggestions for study, will be obtainable from the department of missionary education. Because this study of a foreign field usually comes in the early spring, it is felt advisable to make it possible for leaders to prepare in advance; therefore, we shall print each month on this page, lists of material available and suggestions for one age-level. We give, this month, a bibliography on the work of the Disciples of Christ in the Islands.

## Mission Study Classes—Fall, 1929

Many churches in the South and West have their Church Schools of Missions in

the fall. These will receive help from the missionary education department upon request.

## Current Mission Study (Interdenominational) 1929-30 (Home and Foreign)

The general theme of the educational program for adult, young people and seniors for the year 1929-30 in interdenominational current mission study is "The World Mission of Christianity." This is almost identical with the subject of the Correspondence Course of the Extension Course being conducted by President C. T. Paul. Against the background of the studies and discussions at Jerusalem the books for these grades re-state and re-interpret the world task for Christian missions. For intermediate, junior and primary grades, new books are offered on the Philippines (junior text written by Miss McGavran and Miss Eberle).

The home missions publications for this same period have as their theme, "The City" for adults and young people; the book for less advanced young people and seniors is on race prejudice; the intermediate course is biographical; the junior and primary books are upon the Mexicans in the United States. Folder on request.

## Disciples of Christ at Work in the United States

In addition to the interdenominational study books, leaders of Home Missions Study Courses will want information upon our own work. A few sources are mentioned below. A more complete bibliography will be sent upon request.

*Survey of Service*—Chapters I-XV.

*WORLD CALL*—September 1928 and September 1929.

*Japanese Churches in America.*

*Trails of Discovery Among North American Indians.*

*Trails of Discovery Among American Negroes.*

*Trails of Discovery from Japan to America* (ready October 1).

*Reading Courses*

The reading courses for 1929-30 will be ready for issue in September.

## Our New Dress

It is with pleasure that we initiate the first page of our helps in the missionary educational work of the church. The department of missionary education in its *World Friendship Bulletin* has given these helps through the last year to a group of about 4,500 ministers and leaders. Through

this monthly page in *WORLD CALL* we hoped that we may increase the scope of this service, making the helps more frequent and therefore more closely connected with the monthly interests of churches, and of wider circulation. Prints of this page will be available in quantity to anyone wishing them.

## A Book a Month for Your Graded Library

*Intermediate: Trails of Discovery from Japan to America* by Hazel Han is the title of the fall quarter's work in the new correlated program. The book is unusually interesting. A good deal of dramatic work, fine material and excellent programs are given. The book can be purchased either through the United Christian Missionary Society or through the Christian Board of Publication. Price, \$1.00.

*Young People: Youth Adventures with God*, a new devotional book for young people by Grace Gilbert Pickerill, is especially timely in this pre-Pentecost period. It is a book for private devotion and will greatly enrich the lives of young people. It is hoped that many of them will purchase and use the book this year. Price, \$1.00.

## Disciples of Christ at Work in the Philippines

January to June 1930 (for most church leaders, this is a look ahead).

*Survey of Service*—Christian Board of Publication, chapter 23—p. 425.

*Year Book, 1928*—United Christian Missionary Society, pages 34-38; 40-43.

*Palm Tree and Pine*—Edith Eberle. U. C. M. S.—\$1.25.

*The Head Hunter*—Bruce L. Kershner. U. C. M. S.

*WORLD CALL, 1928:*

January, "An Idea From the Philippines"—E. K. Higdon.

February, "Builders Together"—Higdon.

March, "Guide Posts in the Philippines"—S. J. Corey.

"Two Filipino Christians"—John Golden.

April, "A Visit to the Mountain Tribes"—Corey.

August, "God's Young Man"—F. W. Stipp.

December, "The Picketts of Laosag"—Sylvia Siegfried.

*WORLD CALL, 1929:*

January, "A Five-Square Program"—Pickett.

March, "Specialists—In Annexing the Philippines"—Marie Serrill.

April, "What They're Thinking in the Philippines"—Higdon.

May, "Glimpses of Whitened Faces"—F. W. Burnham.

NOTE: A complete list of all articles and pictures on the Philippines appearing in *WORLD CALL* from January, 1927, to date will be sent on request.

## BULLETIN 1-5

Address all inquiries to  
The Missionary Education Department  
Missions Building, Indianapolis,  
Indiana



# Sunday Schools

A series of graded missionary worship programs for use in the Church School on the Sunday of your choice  
September, 1929

## Worship Program for Primary Department

By Nora Darnall

Theme: A Friend Is Always Kind.

—To help the children of the department maintain a spirit of real friendliness toward all with whom they come in contact, and a willingness to share with

Session Period—Have convenient tables, pictures suggestive of the children may have made during vacation. during first days of school.

Informally about these friends and let the children to tell of vacation and experiences, of the friends they made and perchance any little news that they may have found in their community.

St Music—Number 8, Songs for People—*This is God's House.*

to Worship—Children singing. This is God's house and he is here today;

Hears each song of praise and listens when we pray."

ning Prayer—

ing Father, hear the prayer of little hearts today, thou art here and everywhere love surrounds always.

mn:—*Praise Him.*

king Together—And what are some

of the things for which we shall praise Him today? Some will remember the friends of whom they were telling in the pre-session period. Recall the magic circle—Jesus with the children (June, 1928, WORLD CALL). With the remarks bring out the idea of Jesus their best friend, the friend of all children everywhere. He showed us how to be a real friend, not only by the stories he told, or the things he said that were right to do, but by being friends with people himself—always thoughtful and kindly to everybody he met. A friend is always kind. He always finds the right thing to do to make others feel happy.

Perhaps this very week in school you have found a chance to be the kind of a friend Jesus was thinking about when he went about being kind to those who needed a friend. I know one little girl who did and I should like to tell you about her this morning.

Story—*A Friend Is Always Kind.*

Hymn—*The Father's Care.*

No. 19—Song and Play for Children.

All the little children  
Wherever they may be  
In this land of sunshine  
Or far across the sea;  
Having a loving Father  
Who with tender care  
Watches o'er the children,  
Here and everywhere.

Offering Service.

"I guess you didn't start just right. We're good Americans, darling, but we're new ones. We're sort of company like in any new place, and we must remember that and mind our manners. If you were going to a party in a strange house, you wouldn't push yourself. You'd be quiet and well-mannered, but ready to do all you could to help things along. Now if you start right, you and Rosie will be good friends."

"Rosie never will," Hannah answered.

"She said she didn't love me."

"Did you try to make her?"

"No," confessed Hannah. "I made faces at her."

Hannah's mother laughed and set her on her feet. "You try tomorrow what a smile will do. I'm sure it will work magic."

"She called me a Dutchy," said Hannah.

"Well, and so you are, and Holland is a good country to come from. But it doesn't matter what the country is so long as we behave when we get here. See, we'll save this big brown sugary doughnut for you to take to Rosie in the morning."

Two very shy little girls met outside the schoolhouse door the next morning, and each looked at the other with an uncertain smile. Then Rosie thrust forward a shiny red apple, and Hannah held out a brown sugary doughnut.

"Oh, is that for me?" asked Hannah.

"Is that for me?" asked Rosie. "I like doughnuts best of all. Let's be friends."

"All right," agreed Hannah happily, and with their arms around each other, and each guarding her treasure, they went to their seats.

After Miss Carter had rung the bell she stood looking down on her school for a moment with a smile. Rosie's mother had been talking to her over the telephone, and so had Hannah's.

"When we go to a party," Miss Carter said, "and have a new guest, we always introduce her to the others. Almost all of us in this school are old Americans and Hannah is a new American. She knows what America stands for, and she is going to be the best sort of a citizen. We are all going to welcome her and show her just what a real American is like, aren't we?"

Rosie nodded her head so hard that every one else nodded, too.

"That's good," approved Miss Carter. "Now, Hannah, stand up. Boys and girls this is Hannah, our new American. Help her all you can."

They all smiled at her and Hannah, as she looked at them, was all smiles. She picked up the edges of her skirt and made a little curtsy.

## A Friend Is Always Kind

SCHOOL was over and Hannah and Rosie started home.

"I am an American," said Hannah. "You're not," Rosie contradicted. "I'm a Dutchy."

"I'm not. I'm an American," declared Hannah. "I choose to be. I live I'm just as much an American as you."

"You're not," Rosie repeated. "My mother and mother and all my grandfathers and grandmothers were born in America, and yours were born in Holland."

"I don't care," retorted Hannah. "I'm an American and I don't love you at all."

"I don't want you to," answered Rosie. She made a face at Hannah and then made a face at Rosie, and then both ran home, ready to cry.

She ran into her house to find her mother. She was making an apple pie, she rubbed the flour off her hands at her arms around Rosie, while Rosie told out the story of how much she loved Hannah. Her mother laughed and kissed her.

"But I'm afraid you weren't very kind to Hannah," she said. "If she is a new American, she is just the same as our guest, and we have to welcome her and make her feel at home."

"I don't want to," Rosie said.

"I'm sure you do," coaxed her mother.

"I've seen Hannah in school. She's clean and happy and ready to work. That is the kind of guests that we like to welcome in America. You're going to be great friends."

"Hannah wouldn't, anyhow," objected Rosie. "She said she didn't love me."

"Did you try to make her?"

"No," confessed Rosie. "I made faces at her."

"Tomorrow make some smiles at her and be kind. And suppose you run down in the cellar and find the biggest apple in the barrel to take to Hannah tomorrow."

Hannah, too, went home as fast as she could, and as soon as her mother saw her she wiped the flour off her hands, for she was frying doughnuts, and gathered Hannah into her lap, where Hannah sobbed out her story just as Rosie had.

"There, there!" soothed her mother.

"Thank you," she said, "I am going to be a very good American, and I love everybody."

Then she ran back to her seat and waited for recess time, when she and Rosie, the old American and the new one, could eat their friendly doughnut and apple together.—HELEN WARD BANKS in *Picture Story Paper*.

### Worship Program for Junior Department

By Florence Carmichael  
To the leader

September is a month of opportunity—an opportunity for giving the children a right start for the new year. In a sense it is a month of *beginnings*. Public school begins. Church school begins anew. Many children enter new departments and new rooms at day school. For these reasons it is a testing time for them. The child is fast coming in contact with many strange children in both types of schools. Some will enter as total strangers. Others will not be new but will feel strange and have to renew old friendships.

There will be different types of children in both the public and church school. There will be those of different social standing; those different in race, different in sex and different in disposition and interests. What then are their problems? Naturally they will vary. May we venture to suggest a few of the common ones. Some will be timid and ill at ease; some will be confused because of a difference in habits and customs of the strange school, strange room and teacher; some will be unpopular with the other children because of certain habits of acting as that of being quarrelsome or ill-natured; some will be lonesome, owing to timidity; some may find easy conquest of others and become too aggressive; some will be ostracized because of a difference in nationality or social standing; some will be selfish and find it hard to give and take.

In fact, this is the time of year, if ever, that junior boys and girls need to *have* friends and to *be* friends—no matter the age, the sex, the class or race. To help them is the aim of this program.

**Quiet Music:** Use instrumental selection No. 114 in "Junior Hymns and Songs" by Shields. (All songs are taken from this book.)

**Chord for Rising:** Song by all. *Enter Into His Gates With Thanksgiving.*

**Prayer by leader:**

Our Father we would praise thee and thank thee with our hearts as we have just now with our lips and voices. We are glad that thou hast made us and that thou didst make us want to praise and worship thee. Help us to feel that thou art very close to us now and that thou art hearing our songs, our prayers and our conversation here this morning. Amen.

**Hymn:** "For the Beauty of the Earth" No. 19.

**Theme:** "Christian Friendships in School."

Have a few moments of informal conversation. Questions such as the following might well be asked and discussed. How many of you have a good friend or pal? Would you want to do without him or her? Were you ever in a place where you didn't have any friend and felt strange or lonely?

Tell about it. (Perhaps some will recall the first day in the church school or day school. Were any of you ever away

among foreign people—those who looked, acted, dressed and talked different from you? Tell about it. If not, how do you suppose you would feel? (Incidents such as the following might be related.):

It all began on a public school playground. All were American children but one boy. He was a Greek and his family had only been here a few months. They were very poor as they had only started in the restaurant business. Peter was not very beautiful to look at but he did have shiny black eyes and a smile that made you feel good all over. But he seldom smiled these days for he was lonesome. He had no friends and did not know how to make them for he couldn't speak English very well and he did not know how to play the games of the American children.

At this time they were playing a game where each had to select a partner. One of the boys—in fact the most popular one in 5B grade—selected Peter when it came his time. He then showed him just how to play the game. For about the first time Peter's black eyes brightened and he gave a pleased smile. After that the other children often chose him and tried to help him understand the rules of the school and the way we do things over here in American schools. Some helped him too with his talking and all were surprised to see how quickly he learned to speak English.

He helped them also in learning some funny Greek words but the best of all was the way he helped his room in art work. He was so good in this subject that the art instructor often had him draw patterns upon the blackboard, or make models for the other children. When an exhibit was held for the parents, Peter had so many good things on the exhibit board that his room received the highest grade. If all happened because one boy *dared to be his friend*, even though he was of a different race.

Was this anything like what Jesus would have done as a boy or as a man? Prove it. (The superintendent should have in mind some Bible stories and memory verses which the children have had and could be recalled at this time by the various classes. These verses they have had, "A friend loveth at all times." "Forget not to show love unto strangers; for thereby some have entertained angels unawares." "Create in me a clean heart O God; and renew a right spirit within me.")

Are you glad to have Jesus as a friend? Why?

**Song by All:** I Am Glad Jesus Is My Friend. No. 65. (If children do not know it, teach at least a part of it now. If rightly taught, they will experience worship in the learning.)

How can we make friends? What often causes us to lose our friends? How can we keep them and help them?

**Prayer by Leader:**

Our Father we do thank thee for our friends and playmates. We are glad for all the different things they can do to make us happy. We not only want to *have*

good friends but to *be* good friends. Show us how to be good friends to everyone; young or old, rich or poor, boys or girls, those of our own race, and those of other races. We ask all this in the name of Jesus who is the very best friend boys and girls and of every age and every race. Amen.

**Prayer Song:** No. 101.

**Offering Service:**

**Leader:** "Let each one give according as he hath purposed in his heart, grudgingly or of necessity, for God is a cheerful giver." (Offering taken from children who have been previously pointed. Have quiet music played during this time.)

**Song by all:** (While offering baskets are held.) We Give Thee But Thine Own. No. 43.

**Closing Song:** No. 83 (This should be used previous to the class period of close of the morning's work, depending on the plan used in the department.)

Intermediate—Senior Worship Service

**Prelude:** *Lord Thy Glory Fills The Earth.*

**Hymn:** *What a Friend We Have in Jesus.*

**Scripture:** The Good Samaritan.

**Prayer:** That we may search out and find opportunities to show friendliness to those who are strangers. That as Jesus is our friend, so we may be like him in our relationship to others.

**Union reading:** Stanzas one and two of the hymn *Love Thyself Last*.

**Leader's talk:** There are few communities where September does not bring to our schools those who are strangers—our customs and ways, or young people who are new in the community, although not new to American life.

They may be foreigners—new Americans. They may be Americans—though of a racial group different from our own. They may be guests of our nation.

One of the old rules in the Bible "get not to show love unto strangers" comes back to us as we think of ourselves and our new schoolmates. "get not to show love unto strangers"—if we keep that in mind, we shall find that the strangers are not strangers but friends and that we have no happiness possible for those who often dread the lonely days in strange and new schools and neighborhoods.

**Hymn:** *Heaven is Here.*

**Benediction.**

Program for Young People and Adults

By Cynthia Pearl Maus

**Theme:** "Achieving World Friendship Through Sympathy."

**Aim:** To reveal to young people adults some of the opportunities that all about us in everyday life to walk the circle of our friends through sympathetic entering into the joys and sorrows of other lives.



**Mental Prelude:**

Where Cross the Crowded Ways of Life (#279, A. C. & C. S. H. Should be read through once.)

**Music Call to Worship:**

Read the first stanza of "Where Cross the Crowded Ways of Life." (#279, A. C. & C. S. H.)

**Responsive Scripture:**

Reader: If I create wealth beyond the reach of past ages and increase not love, it is the flush of fever and my end will deal with death;

Solo: Though I have foresight to the fountains of riches, and seek to preempt them, and skill to tap them and have no loving vision for human, I am blind;

Reader: Though I give my profits to the poor and make princely endowments for those who toil for me, if I have no fellowship of love with them, my life is barren and doomed;

Solo: Love is just and kind. Love is not greedy and covetous. Love excludes no one; it takes no unearned gain; it gives more than it gets;

Reader: Love does not break down the walls of others to make wealth for itself. Love makes wealth to build the life of others. Love seeks solidarity; it tolerates no division; it prefers equal work. Love shares its efficiency.

Solo: Love enriches all men, educates all men, gladdens all men.

Chorus: Sing second stanza of "Where Cross the Crowded Ways of Life."

**Responsive Scripture:**

Reader: The values created by love will never fail; but whether there are class distinctions, they shall fail; and whether there are vested rights, they shall be removed;

Solo: For in the past strong men have sought in ruthlessness and strove for their own power and pride, but when the perfect social order comes the strong will share the common good;

Reader: Before the sun of Christ came in the dawn, men competed and fought for tribute from weakness, but when the day shall come, they will work together in love, each for all and all for each.

Solo: For now we see in the fog of this world, darkly, but then with social vision; now we see our fragmentary lives, but then we shall see the destiny of the race as God sees them; but we shall abide honor, justice and love; and the greatest of these is love.

Chorus: Sing third stanza of "Where Cross the Crowded Ways of Life."

Reader: Brief prayer by someone to whom the task has been assigned in addition, asking God to envision our eyes so that we may enter sympathetically the joys and sorrows of some hitherto unknown friend, thus widening and deepening in us an understanding friendship of attitude toward others.

**Hymnic Response—**

(#281—Sung softly with bowed heads immediately following the prayer.)

"O Master, let me walk with Thee,  
In lowly paths of service free,  
Teach me the wayward feet to stay,  
And guide them in the homeward way." Amen

Story: "Sympathy, the Measure of True Friendship." (See story following.)

**Special Music—**

(Duet or trio—"If I Can Stop One Heart From Breaking," p. 202 American Student Hymnal, or "I Would Be True," p. 222, A. C. & C. S. H.)

**Unison Prayer—**

(School seated with heads bowed in attitude of prayer.)

"We thank thee, O thou maker and giver of all things beautiful,  
For the glory and grace of the world;  
For the wonders of the sea and sky;  
For the delight of the eye in color,  
For marsh, and wave of grass-stem,  
And curl of breaker, and leap of foam;  
For the gladness in the call of a song-sparrow,  
For the scent of the sea;  
For the tonic-touch of water and of air;  
Help us, O God, lest we forget, in any hour,

Whence these things come;

Fill us with the gratitude that gives thanks,  
Not in sentiment alone, but in living a life,  
Large as thy sea, open and pure as thy sky,  
With grace and growth in it.  
This we ask in Jesus' name."

**Hymnic Response:**

(Sing softly with heads bowed in prayer)  
"Holy, holy, holy, Lord God Almighty!  
All thy works shall praise thy name,  
In earth, and sky, and sea;  
Holy, holy, holy, merciful and mighty!  
Perfect in power, in love, and purity." Amen

**Offering:** (Offering sentence given by the leader.)

"And this commandment have we from Him,  
That he who loveth God, loveth his brother also."

**Offertory:**

Instrumental, "I Gave My Life For Thee." (#163, A. C. & C. S. H.)

**Thanksgiving for the Offering—**

**Processional to Classes:**

Instrumental—"Stand Up, Stand Up for Jesus." (#243, A. C. & C. S. H.)

**Note:** The Hymns and Scripture responses suggested in this service may all be found in the "American Church and Church School Hymnal."

## Sympathy the Measure of True Friendship

JAMES TISSOT was fifty years old, when the unexpected happened which changed the entire nature of his future artistic work. Before the change came he was recognized as a master hand, but the subjects of his art were commonplace; their spirit was worldly. Suddenly he began to paint pictures which had to do only with the life of Christ, pictures which have made his name a household word in religious circles.

What wrought the change in his life and work? He was engaged in painting a series of fifteen pictures to represent the society pursuits of the women of gay Paris. While painting one of this series, called "The Choir Singer," he went to church one day, not to worship, but to catch the atmosphere for his picture. He found himself joining in the devotions, and as he bowed his head and closed his eyes he saw a strange and thrilling picture. It seemed that he was looking at the ruins of a modern castle. The windows were broken, the cornices and drains lay shattered on the ground. Then a peasant and his wife picked their way over the littered ground. Wearily he threw down the bundle that contained their all, and the woman seated herself on a broken pillar. Her husband, too, sat down, but in pity for her sorrow

strove to sit upright, to play the man even in misfortune. Then there came a strange figure gliding toward these human ruins. Its feet and hands were pierced and bleeding, its head wreathed in thorns, while from its shoulders hung an oriental cloak, inscribed with the scenes, "The Fall of Man" and "The Kiss of Judas." This figure, needing no name, seated itself by the man and leaned its head upon his shoulder, seeming to say, "See, I have been more miserable than you. I am the solution of all your problems; without me, civilization is a ruin." Tissot said the vision insistently pursued him for weeks, and when he could not fight it off, he painted it.

This vision and the picture of it marked the parting of the ways for the artist. The next ten years were spent in Palestine, and from this period came three hundred sixty-five paintings, and one hundred fifty pen-and-ink sketches. They cover almost every incident in the life of Jesus, preserving with fidelity the oriental atmosphere and constituting a vivid commentary on the gospel record.

This picture called "The Ruins," apart from the place it holds in the artist's life, tells the secret of true human sympathy. Sympathy is usually

thought to be a feeling of tenderness and pity for others, whereas in its essence it is an act of will or imagination, by which we sit where others sit and enter into their condition. The true measure of one's sympathy is the degree to which one is able in imagination, to sit beside another and share another's experience.

Tissot's picture represents this fundamental fact of Christ's life, his ability to put himself into another man's place. He achieved that for which George Fox prayed. "I have prayed to be baptized into a sense of all conditions that I might be able to know the deeds and feel the sorrows of all." Such power is rare; men like Dante and Shakespeare have the power of penetrating to the secrets of the human heart and seem to have expressed every emotion and aspiration of which the heart is capable. But most men, in their view of others, are limited by their own experience and look out from their own little chinks.

There can be no true judgment of others, or sympathy with them, until we

can take their point of view instead of our own. Such power usually comes only after a long experience of life. For this reason no man in England is allowed to sit as a judge in a criminal court until he is fifty years old. Our lack of sympathy is largely due to our inability to see another's life from his point of view.

Our failure to follow the Golden Rule comes less from lack of good intention than from inability to put ourselves, in imagination, into the place of others. In Hugo's *Les Misérables*, the Bishop's sympathy was a real factor in the convict's life, because he had this power. He expressed the habit of his life when the convict stood hesitatingly at his door. "This house is not my house," he said, "it is the house of Jesus Christ. This door does not demand of him who enters it whether he has a name, but whether he has a grief."

—From *Great Pictures as Moral Teachers* by HENRY E. JACKSON.

## Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

### September 1. Ezra's Return to Jerusalem.

Ezra's trust, faith and experiences clearly indicate "God's hand is upon all that seek him." In modern times the same seeking after him is manifest. In Siam the early Christians were persecuted and put to death but through faith and persistence the cause of Christ spread until today Siamese Christians are protected. Sixty years ago an edict went forth that all Christians should be executed. At that time they numbered four. On a beautiful Sunday morning they were led across the fields, and, surrounded by the lovely hills of Chieng-mai, they suffered martyr deaths. Missionaries recently riding along a highway tell of glimpsing an aged Christian woman walking home from the market carrying a meager supply of provisions. "In general appearance she seemed the same as the others who were also walking home—but with this difference: she was the daughter of one of the Chieng-mai martyrs! Her father on that fateful Sunday morning in September, sixty years ago, had walked in the same direction she was taking—not on a first-class traveled highway, but across the fields, much of the way through the water almost knee-deep. He was going to an appointed place, nine miles away, where armed men awaited him with clubs, pikes and a death yoke." The daughter walked securely under an edict of protection for Christians, an edict for which her father had hoped in vain but had helped to bring to pass by his victorious death. God does watch over his own!

*Sons of Africa* tells the remarkable story of Moshesh who in the days of great

turbulence and warfare set, up a nation on territory being contested by Britain and Boer. When he was most harried over the frequent fighting he met a half-caste Christian who came from a peaceful tribe. "Have you many guns?" asked Moshesh. "No, but we have a missionary," replied the other. Through the missionary came reliance and trust that was better than guns.

### September 8. Nehemiah Rebuilding the Wall of Jerusalem.

So they built the wall—because all the people had a mind to work! The spirit of Nehemiah and his followers is revealed in the struggles and triumphant results of a group of Christians in our own country. "I can take that little group down in New Bern and build the pyramids," someone said who knew the struggles and heroic efforts of the small group who make up the Broad Street Church at New Bern, North Carolina. When their church burned in 1918 they had nothing but the lot which they sold for a better location and then set to work to raise funds for a new building. It was a tremendous task which they faced, an impossible task one would have said, without reckoning the courage and spirit of self-sacrifice and determination which prevailed. The church erection department came to their assistance with a loan of twenty thousand dollars. *WORLD CALL*, January, 1927, bears this statement, "They are a people of faith. The building stands largely as a memorial to their sacrificial discipleship."

Each man had his task and did what he could! A blind Christian in Old Cairo,

Egypt, has found his task and is glad doing what he can in spite of blindness. In the heart of the district where blind Moslem sheiks live he has gathered them together in Bible study classes. With the aid of special editions of the Testament in Braille he teaches all who come. At first there were six or seven but the number has grown to thirty-fourty. Accompanying these blind Moslems are friends who lead them, also Moslems. Plans are being laid to teach also as they await their friends.

### September 15. Teaching the Law of Christ.

"It is undeniable," says a missionary writing in the *Missionary Review of the World*, October, 1928, "that true life and understanding have come to Africa through the reading of the Bible," relating his most interesting experience. He tells how when he was translating the 20th chapter of Revelation and came to the verse telling how Satan was to bound a thousand years and cast into the bottomless pit, his native teacher who beside him listening spellbound, "suddenly sprang to his feet, made one leap to the door, rushed outside, and there up and down the yard like a madman. Not knowing just what had happened went out, caught him by the arm, and quired what was wrong with him. He replied, 'Master, is the devil to be bound a thousand years and cast into the bottomless pit and locked there? Won't he be grand, no devil for a thousand years! Immediately he broke away from me and was off again giving vent to his feelings.'"

### September 22. Malachi Foretells a New Day.

There have been many messengers who have gone into strange lands preparing the way for the coming of the Christ, people who have lived in darkness. *Missionary Review of the World* in August, 1927, gives the following verses of Hebrews 11:32-40.

"And what shall I say? for the truth would fail me to tell of John William who through faith subdued kingdoms; John Paton, who wrought righteousness; of Hudson Taylor, who obtained prizes; of Mary Slessor, who out of weakness was made strong; of George Macdonald who waxed valiant in fight; of Robert Moffat, who turned to flight the armies of the aliens; of Henry Martyn, who was tortured, not accepting deliverance; of Adoniram Judson, who had trial of bonds and imprisonment; of Raymond Lull, who was stoned at Bugia; of James Chalmers who was sawn asunder by cannibals; of Horace Tracy Pitkin, who was slain by the sword; of David Livingstone, who wandered in deserts and in mountains; and of Robert Morrison, who obtained a good report through faith, but received not the promise and who through us made perfect. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that does so easily beset us and let us run with patience the race that is set before us."



# Station UCMS Broadcasting

**F**OLLOWING a farewell dinner given in her honor by the Union Avenue Christian Church, St. Louis, where she has served as pastor's assistant for several years, Mrs. Jesse Bader joined her husband

Indianapolis early in July. They are at their home for the present at 21 Julian Avenue.

A new face at headquarters is that of Mr. Swearingen, the new young people's superintendent in the department of religious education, whose special duty it will be to oversee the half-hundred of the People's Summer Conference. A work requiring unusual administrative ability. Mr. Swearingen is a young man himself and has had wide experience in conference work. He is a graduate of Phillips University and has been the pastor of our church at Springfield, Missouri, where he has supervised an educational program which has strongly commended itself to all who have studied it. Mr. Swearingen, while temporarily at headquarters for a brief time this summer getting acquainted, will not assume his new duties until October 1.

Our home department reports progress in the matter of creating a board in Texas to administer Jarvis Christian College, our school for Negroes at Hawkins, Texas. The plan is to have the college organized and ready to open by September 1.

Concerning the service which the Christian Society is rendering in giving stereopticon slides to churches desiring them, Miss M. Pool of Central Church, Oklahoma, writes the following:

"I note of appreciation to Mr. William Swearingen who has charge of this department: We have been receiving the slides as I ordered some time ago, and every selection has been very fine. We appreciated so much getting to use the new set, 'The Shepherd's Son in Palestine.' I would just like to give you the schedule they followed and then you will know how we are making use of them.

In the Junior Church, Primary Church, Intermediate Church, Senior Endeavor, on Mission Sunday evening services, on Vacation School, Intermediate Vacation School, Vacation School of the Methodist Church across the street. Of

course the Vacation School was a special opportunity, but we do make good use of the sets of slides and we enjoy them very much.

"We appreciate this fine service made possible for us."

Word has just come that Dr. Margaret H. Smythe (Mrs. Lewis Smythe) went to Peking Union Medical College hospital in April at the recommendation of the doctors in Nanking University Hospital for special examination. The result was found to be not serious but during her stay in Peking (now Pei-ping) she developed a case of amoebic dysentery which delayed her return home. She is now back at her duties in Nanking and is gradually recovering her strength. Dr. Smythe is the daughter of Mr. and Mrs. Frank Garrett.



Breaking ground for the new educational building of the Japanese Christian Institute on June 16, 1929. Mrs. Leonora Vickland and Miss Polly Dye, teachers in the kindergarten, stand at the left. The young man with the shovel is Kinichi Matsumoto who thirteen years ago was a pupil in the kindergarten. His teacher, Miss Fannie Collins, stands next to him. The small lad is Kikumi Kikawa, one of the present kindergarten pupils. (See page 7.)

Last month we reported in full the sixtieth birthday celebration of Miss Mary Kelly in Nanking, China, in April. Since then another valued missionary has celebrated a similar event. On June 8 the alumnae and students of the Nanking Christian Girls' School entertained in honor of Miss Emma A. Lyon's sixtieth birthday. The occasion also marked the departure for America of Miss Chen Hsi-ren, a teacher in the school, for further study. The details of the party have not yet been learned but we are sure it paralleled in demonstrated appreciation that tendered Miss Kelly.

Concerning E. K. Higdon, our missionary in Manila, Philippine Islands, Mr. Mauro Baradi, the Philippine Counselor at Washington, D. C., writes: "Mr. Higdon is one of the most forceful leaders in the Philippines today. He is loved by the youth of our country because he loves them. I have been with him many times and he has impressed me very much."

The following letter of greeting will be of much interest to those whose hearts and minds have followed our work in Japan since the beginning days:

*Akita, Japan,  
May 20, 1929.*

To The United Christian Missionary Society,  
Missions Building,  
Indianapolis, Ind., U. S. A.:

I have the pleasure of conveying to you the greetings of the Forty-Sixth Annual Convention of Churches of Christ in Japan.

We wish to express to you our heartfelt thanks and appreciation for the affection and friendliness manifested toward us during the past year.

Now, after these several decades of your gracious patronage, we have finally come to a stage which promises to bear good fruit. With the determination to exert ourselves to the utmost in the direction of the final consummation, we are praying for the rich blessing of our Heavenly Father, and we trust that our Missionary Society, as God's chosen vessel, may be able to give assistance even more abundantly, just at this time.

Finally, the several churches which sustain relationship to this convention, wish to express their earnest hope that our Heavenly Father's manifold blessings may rest upon the Churches of Christ in America.

Iwao Hatanaka, Japanese Secretary, the Forty-Sixth Annual Convention of Churches of Christ in Japan.

In a recent letter just received from Norton H. Bare, our doctor at Batang, is contained the information that Li Gway Yin the medical assistant at Batang and the brother of Li Gway Gwang died on the 16th of April as a result of malaria and complications. We had also heard from Mrs. A. L. Shelton to that effect. The letter states that he had been sick for several months but that a short time before his death he had shown considerable improvement.

Li Gway Yin was one of the orphan boys whom Dr. and Mrs. Shelton took into their own home and trained for service.

# Another Daniel in a Cage of Darkness

By EDITH ELSAM

Formerly missionary in Jamaica

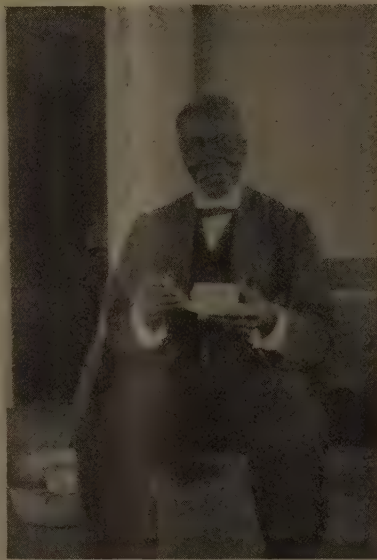
**D**ANIEL TAYLOR—spending his day in physical darkness, he is one of the bright spots in our Jamaica field of work. All who know him love and respect him, and to many he is "Father Taylor," admonishing, guiding, counseling, always raising the standards of righteousness, always jealous for God's glory and always grieving when the name of Christ is dishonored.

His greetings are always cheery, with never a tone of sadness such as might be expected from one whose days are spent as one long night. The only occasion when he appears stern is when he is telling of existing evils, and at such times we have seen, as it were, the fires of indignation aflame in his voice and manner.

This man is a willing, unpaid evangelist. We have never heard him complain of lack of money. We do not know where his substance comes from but he is carefree, judging by his happy countenance, taking all his problems to his Lord. He is a cheerful giver and an enthusiast in exhorting others to give. Having studied the Braille system for the blind he takes great delight in reading in his spare moments and continues his studies at the Blind School under the auspices of the Salvation Army. He loves to carry a book about and read in spare time.

He is faithful in district visiting and frequently comes to the missionary at the station with the request that he take the elements of the Lord's Supper to some "shut in" member of the church. One beautiful service held in one of these mountain cabins in Jamaica can never be forgotten. He asked us to hold such a service in the home of another sightless child of God, an aged member too weak to come to church. It was beautiful and touching to see him help in such a service.

God has gifted this servant of his with a wonderful voice for singing and it often seemed like true worship to silently sit in church and listen to him pour forth what really were to him "songs into the night," with every note melodious with heartfelt joy and gladness. His eyes are open wide with more expression than we have ever noted in sightless eyes. A lady who has been a frequent attendant at King's Gate Church where Mr. Taylor is an elder, was surprised to find that he was blind, remarking, "It was only the other day that I discovered it." She had often seen him on Sunday mornings in his allotted seat by the Lord's Table, helping in the service. He walks long distances regardless of wind and weather with only the aid of a cane and only once, he told me, has he lost his way. God gives to him wonderful visions of his love and watch-care which is the spring of his comfort. He senses the beauties of na-



Daniel Taylor having a cup of tea in the Elsam home in Jamaica

ture all about him constantly and makes all who come in contact with him long to feel the nearness of God with the same utter confidence of this beautiful soul.

## A Visit to Sumiyoshi Shrine on Setsubun

By John Clarke Erskine (11 years old)  
Son of Mr. and Mrs. Wm. H. Erskine,  
Osaka, Japan

**S**UNDAY, the third of February, is the day when the Japanese people think that the spring will come and so throw beans all through the house to chase away the evil and bring good luck into the house, and visit the shrines to win the favor of the gods. On this day after church my father, our guest and myself went to the Sumiyoshi Shrine to see the gay festival.

We went in the north gate and then walked around a block or two to the shrine buildings. The first building we came to was the No. 1 Shrine. The people being Shintoists clapped their hands three times and then prayed. Before them was the steps to the altar where they throw rice or pennies. Before the altar sat the Chief Priest of the Shrine praying for the people. While at this shrine our guest bought a tablet on which was engraved the name of the Shrine which signified that the person had been to that shrine. She also bought a little stick on which there were little pieces of paper on which were engraved a charm which was supposed to drive away bad luck. While passing on we saw where

the men shook out of a box a large pick telling if they were to have luck. After the person had shaken out he gave the number marked on the priest. The priest then took a drawer a piece of paper with that number and handed it to the man or woman. On this piece of paper whether the son was to have good luck or bad luck written.

We then went to the stall of the horse where the people threw pennies to the keeper. The keeper then got a bucket of beans and threw it into the bucket. The horse eagerly ate them.

We passed on to the sacred tree the foot of this tree were some stones. On some of these stones were written characters. If a person could get one they would have good luck.

Across the way from that was a stall. If you could throw a stone onto this stall it falling off you would have good luck. We then started on our way home. In the outer ground of the shrine people were selling the good luck charms. They were also selling something that looked like a straw hat. It was a hat of straw forming a circle. On top of the straws a red band of ribbon, inches wide hung. Tied onto the band a little paper men were hung. These charms to be used as presents.

We then caught the tram for home to the fine birthday dinner awaiting us.

## The Jains in India

**Y**ESTERDAY morning we went for lunch and all motored out to Kumbh Mela, twenty miles from Damoh. At this place, on a semicircular hill, are five Jain temples, some in good repair, others more or less neglected. We entered the best one, removing our shoes to do so. The floor was covered with marble tiles, five years ago. This temple was full of images, including a large image of the twenty-fourth incarnation, Mahavira, according to the Jain religion and belief. This image is supposed to have come out of the ground ready-formed. They show you the hole in the hill to which it came.

The Jains have a "mela," or religious festival, every ten or fifteen years at this place. Such a festival is due about once a month from now, and I hope to go for a day, ask lots of questions, and see a few pictures. I must study up on Jainism, as I do not know very much about it. I know it was a revolt against orthodox Hinduism, and for centuries the two religions struggled for religious supremacy. In the end, Hinduism saved itself, to the detriment of India, I think. The Jains are a small people, and do not have a priesthood of the orthodox Hindus. Their worship is a temple upkeep is a community affair. Devotees go in and out of the temple quietly worship. The Jains are very particular about taking life, and even their drinking water for fear they might swallow and thus take the life of a small creature.

DR. GEORGE E. MILLER  
Damoh, C. P. India.



## Flanner House Trains for Service



A class in table service at Flanner House

FLANNER HOUSE, a social center for colored people in Indianapolis in which the United Christian Mission Society has an interest, last year trained 535 colored women into the home economics bureau for domestic service. Flanner House is probably best known to the community. The bureau was started to meet the need arising out of the influx of

colored people from the South who had heard of wonderful opportunities in the North. They had come for the most part entirely untrained in any line of work. The colored women particularly were helpless in their new surroundings. Unskilled in cooking, untrained in table service, they could not keep a position if they secured one. To meet this need, Flanner House started a training department for domestic service. A class in home economics

is held weekly in which colored women are trained in cooking, in proper table setting, in service at the table, and in various household duties. The instruction is given by girls from Teachers' College who in turn receive credit at their school for the practical work done.

This is proving one of the most beneficial types of work being done in the community.

## The National Christian Council in China

THE seventh annual meeting of the National Christian Council of China was an historic event. It was held at Peking Christian College, May 18-25. The features were of outstanding importance.

The first was that the form of organization which was provided when the Council was founded in 1922 was deemed to have fulfilled its usefulness and is being replaced by a new one. The new form went through a constitution that has been carefully prepared for more than a year and was adopted at this meeting. It will operate provisionally until finally ratified by the bodies co-operating in the Council. The primary significance of the new organization is that Chinese church bodies will be more fully represented than in the past and the responsibility and direction are being augmented.

The second feature of striking importance was the approval of a proposal for the Five Years' Forward Movement to re-organize and enrich the spiritual life of the church, and to increase the circle of its influence. It is hoped that one result of this movement will be to double within five years the present membership of the

churches. The N. C. C. will furnish leadership and help to the extent of its ability but the accomplishment of the aims will rest preponderantly on the participating bodies.

There was the usual grist of reports and routine business. The commissions into which the general meeting was divided gave their attention to the following topics: 1. The Five Years' Forward Movement. 2. Christian Workers (revised term for the hitherto much discussed "Leadership"). 3. Religious Education. 4. Relations of Chinese and Western Churches. 5. Christian Literature.

The beautiful setting of the college on the bluffs overlooking the Ch'ien T'ang River, the ample and convenient accommodations, the favorable weather, the freedom from distractions, and the helpful devotional services enabled the delegates to get through this unusually important meeting to a highly successful conclusion.

Edwin Marx was invited as a special guest to attend the first annual meeting, and since then has been a member of the Council representing the group of church bodies which were not numerically large enough to have separate representation.

Under the new constitution this representation is no longer required, but the churches affiliated with the China Christian Mission will be entitled to elect one representative directly. Our Mission Council elected Mr. Lee Hou-fu to this position.

—From the *China Christian News Letter*.

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## A Missionary-Poet

IN THE *New York Times* of June 4 there appeared a feature of special interest to our Tibetan missionaries and of general interest to WORLD CALL readers. It was a poem by Mrs. Norton Bare of Batang, on the Tibetan Border.

While Dr. Bare was an interne at a Casper, Wyoming, hospital, Mrs. Bare taught in the public school at Midwest. While there she wrote a poem entitled "Midwest Home Camp." This poem lay dormant for years until recently a teacher friend at Midwest decided to send it on a venture to the *New York Times*. It was gladly received and published. Mrs. Bare has written other poetry which has appeared from time to time in WORLD CALL. We are happy to reprint this one.

### Midwest Home Camp

Houses alike in their deadly monotony,  
 Built on the sand or in miserable muck,  
 Set like an Arab camp out in the wilderness,

Reared like a shrine to the goddess of luck.

Oil derricks rearing their grimly gaunt skeletons,

Glaring sun, bitter winds, wide wastes, sudden hills,

Like a newly dug remnant of long-buried nations,

Or the very old scar of humanity's ills.

The wearing and wearying roar of machinery

That beats on the ear till the weary sense nods,

Noise that is set in the midst of far silences,

Oil debauched men that might else have been gods.

We thought we could loathe you, the grimy, the sordid,

But we are your captives in heart and in hand;

You've won us entire with your awkward grim loveliness—

Accept our allegiance, O Paradox Land!

Let the low sun but love-kiss the prairie  
 And the wearying shackles are loosed from the soul;

In the eye wakes an artist, in the ear a musician,

In the heart speaks a poet for crowning the whole.

Soft, indescribable shadings and shadows,  
 The rugged hills calm in their infinite might,

The torch flare grows brighter, far lights prick the darkness,

And the wide field is hushed 'neath the fingers of night.

Oil is not the last word, not oil camp, but home camp,

Gleaming afar through the gathering night;

Beautiful, wonderful, mystical city,  
 Speak for the ultimate triumph of right.

—LOIS NICHOLS BARE.

## THE CHURCH SCHOOL

Whether we term it the Bible School or the Sunday School or the Church School its purpose is the same. It fulfills the teaching function of the church. Its efficiency is reflected in every avenue of the church's life.

Not often is the adult converted filled with missionary zeal or especially devoted to any particular interest of the church. It is the children who have grown up under the influence of the church that are the supporters of these interests.

It is important, therefore, that everyone who has at heart the progress of our cause should have a special interest in what is taught in the Church School. The teaching depends largely on the literature that is in use.

Why not make some inquiries and find out just what literature is used in your school? Why not assure the continuance of your program by making sure that the literature and the teaching follow your ideals?

The literature produced in this house has received strong approval from the educational standpoint, and it stands foursquare with you in the interests and the cause which you are trying to build up.

Your school should use it and in doing so you would be in maintaining another brotherhood interest—the publishing house.

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# Receipts for One Month Ending July 31, 1929

United Christian Missionary Society

	General Fund	Increase	Special Fund	Increase
Donations	\$ 7,713.16	\$1,214.38	\$ 168.50	\$ 378.00
Schools	4,038.82	1,474.06*	25.00	
Endeavor Societies	397.09	121.41		
Missionary Organizations	5,027.84	910.84	36.00	506.35*
Individuals	2,301.57	1,286.15	2,257.00	1,363.87*
Agents		2,094.75*	16.60	3,983.40*
U. C. M. S.	4,487.52	1,367.99		
Old Societies	2,142.62	2,142.62		
Gifts from Old Societies		6,300.00*	200.00	200.00
Missions Institutions	419.97	2,940.37*		
Voluntary Institutions	4,677.17	4,677.17		
Services			525.00	18,704.42*
CALL Subscriptions and Advertising	2,460.96	218.50*		
Builders	135.81	33.49*		
Future	4,759.47	389.38		
Flanecous	4,843.63	1,397.49	112.92	941.35*
	\$43,405.63	\$ 446.26	\$3,341.02	\$25,677.39*

## Board of Education Supplementary Report of Receipts for 1928-1929

Donations	\$122,914.13	\$6,015.99*
Individuals	1,650.00	1,600.00
Government Crusades	5,195.33	2,649.57*
	\$129,759.46	\$7,065.65*

## The Missionary Register

### Missionaries Going to Fields

- Dr. and Mrs. D. S. Corpron, China, S. S. Mishima Maru, Seattle, September 4.
- Mr. and Mrs. Marvin R. Schafer, China, S. S. Korea Maru, Los Angeles, July 31.
- Mr. and Mrs. Paul D. Kennedy, Philippine Islands, S. S. President Polk, San Francisco, August 23.

### Missionaries Returning From Fields

- Mr. and Mrs. Charles E. Benlehr, India, July 11.
- Mr. and Mrs. E. A. Johnston, Africa, July 10.
- Miss Hallie Lemon, Mexico, July.
- Mr. and Mrs. Herbert Smith, Africa, August.

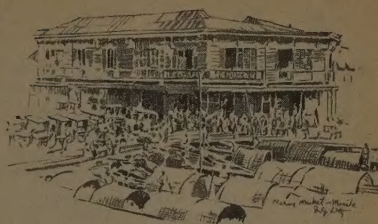
### Birth

- Paul, to Dr. and Mrs. Roland A. Slater, China.
- (The sailings of Miss Margaret Lawrence, China, Miss Leta May Brown, India, and Miss Vida Elliott, India, scheduled for August, have been deferred to a later date.)

Cablegram received at the headquarters office on July 23 announced the death of Delmar Watts, son of Mr. and Mrs. David Watts of Lotumbe, Africa. Delmar was one of twins, Delmar and David, born to Mr. and Mrs. David Watts on July 8, 1928. The cablegram did not in-

form us as to the cause of the death.

A telegram from Miss Goldie Allumbaugh of Denver, Colo., received on Saturday afternoon, July 20, announced the death of her father. The funeral was conducted in Greeley, Colorado on Sunday afternoon, July 21.



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HONG KONG MANILA



# The Last Page

THE summer is almost over and well it is! It has stretched itself lazily along until we are feeling about it much as the little girl felt about the ocean the first time she saw it. She was taken down with some other children from the city, and sat on the beach looking out over the vast expanse of water, apparently held spellbound. Someone said to her, "Why don't you play with the other children? What are you thinking about?" "Oh," she replied, "this is the first time in my life I ever saw anything there is enough of."

As a contribution to the present vogue of self-analysis, the *Little Review*—which has now ceased publication and gone the way of all wood pulp—propounded recently a series of questions to a group of well-known people, which is illuminating when applied personally. If you care to try them on yourself, here they are:

1. What should you most like to do, to know, to be? (In case you are not satisfied.)

2. Why wouldn't you change places with any other human being?

3. What do you look forward to?

4. What do you fear most from the future?

5. What has been the happiest moment of your life? The unhappiest? (If you care to tell.)

6. What do you consider your weakest characteristics? Your strongest? What do you like most about yourself? Dislike most?

7. What things do you really like? Dislike? (Nature, people, ideas, objects, etc. Answer in a phrase or a page, as you will.)

8. What is your attitude toward art today?

9. What is your world view? Are you a reasonable being in a reasonable scheme?

10. Why do you go on living?

The answers received to the final question are perhaps the most interesting.

Sherwood Anderson goes on living because he likes to; George Antheil "because of an insatiable curiosity concerning tomorrow"; Charles Demuth says that "most of the time I don't think that I do"; Gertrude Stein replies in her famous continuing present, "I am"; Philippe Soupault, exponent of sur-realism, answers, "I go on living because I believe in miracles"; Bertrand Russell lives on because he enjoys life, and Margaret Anderson because sometimes she can play the piano so beautifully.

Two children had been trying to find their way home. Finally one said, "I wish I knew where we were." "Huh!" said the other, "I know where we are, all right, but I don't know where any place else is!"—*Christian Science Monitor*.

The following verse by Miss Isabelle MacCausland, who is professor of sociology in Kobe College, Japan, was written "on

a train en route to somewhere else by an itinerant ambassador":

Before the train stops we unload,

Before the bridge we cross!

Our hasty partings, racing days—

Say, are they gain, or loss?

And what is done with time we save?

With loving words unspoke?

Is this mad haste a joyous thing?

Or grimmest kind of joke?

In one of his books Gilbert Chesterton, that brilliant English scribe, tells that Aristotle and the pagan sages "regarded the slave as a tool, an ax to cut wood or whatever wanted cutting." He says, of the Christian attitude, "The church did not denounce the cutting; but she felt as if she was cutting glass with a diamond. She was haunted by the memory that the diamond is so much more precious than the glass."

"Religion," said Donald Hankey, "is betting your life that there is a God."

There is a story that a sailor, failing to return to his battle cruiser on time, was apprehended in citizen dress and dragged before his superior officer. "I read about how the big nations had all signed that Kellogg Treaty," he explained, "and I just thought you wouldn't need me any more."

A writer in the *British Weekly* muses on a bewildering idea. He says:

"Almost a generation ago I planned a play. If the idea should be taken up by some young dramatist I hope I shall not be forgotten in the day of his prosperity!

"The idea of the play was to be that the day had arrived when the patience of Heaven with the race of man had temporarily broken down. It had been decided after a tremendous debate in Heaven, in the manner of Milton but with something of the subtlety of Goethe, that man, who seemed to be hankering after a lower status than God had proposed for him, should be permitted to have his way! If he would be a beast, he should be a beast. But if he must be a beast, a beast and no less he should be. If his ambition lay along the line of a vulture, he should be a recognizable vulture; if an ordinary beast of prey, observers would know his quality and his direction by his teeth and his tail.

"And what if Heaven should choose to meet the contempt of man with this very retort, and should allow the race to have its way—to grow downwards and to go back!

"Only we Christians have our ground of confidence that such a doom is being forever effectively withstood: for were there nothing but 'natural law in the spiritual world' we should be indeed without hope."

It is a widely accepted fact that most cherished things in life—love, faith—we possess with precious little from reason. Even Nietzsche accepted this view when he said "One who abandons faith for reasons never had faith."

"I notice that the humorists have been picking on the mosquito a good deal lately," writes J. R. M. "But I can assure them that the mosquito has his points. He's a hospitable chap; he'll give you a bite and a swell time afterward."

## Yes, What About It?

They tell me that the cuttlefish is not a very subtle fish.

And I don't doubt it.

And I've heard it said no carp has ever learned to play the harp.

But what about it?

A little girl was travelling in a car with her mother, a woman of very slight build.

Presently an extremely stout woman boarded the bus and sat down opposite the little girl.

The bus started off with a jerk, the child contemplated the woman opposite her for some minutes, then, turning to her mother, inquired in a loud voice, "Mother, is that all one lady?"

Peggy: "Daddy, what did the fish in the Sea die off?"

Daddy: "Oh, I don't know, child."

Peggy: "Daddy, where do dreams come when we wake up?"

Daddy: "I don't know."

Peggy: "Daddy, why did God put so many bones in the fishes?"

Daddy: "I don't know that, either."

Peggy: "Goodness, daddy, who would you be an editor?"—*Selected*.

Little Della came home from Sunday school with a mite box. "Why don't you call it a mite box, Mother?" asked Della. "Because," chirped in her brother, "you might put something in it and it might not."

Christians are like pianos, grand, square, upright, and are no good if out of tune.

To achieve disarmament, build battleships by public subscription.—*Lord Dunsany*.

## Overheard in the Orchard

Said the Robin to the Sparrow:

"I should really like to know

Why these anxious human beings

Rush about and worry so."

Said the Sparrow to the Robin:

"Friend, I think that it must be

That they have no heavenly Father

Such as cares for you and me."

—*Exchanged*